The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 44.—WHOLE NUMBER 1032

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " "
On Fridays, evening Prayer, with Lecture at "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for December.

28. The Holy Innocents.
29. First Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
5. Second Sunday after Christmas. The Collect, Epistle, and Gospel for the Circumcision are to be used.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
12. First Sunday after the Epiphany.
19. Second Sunday after the Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after the Epiphany.

Poetry.

Hymn for Christmas.

"Glory to God in the highest, and on earth peace, good will towards men."—St. Luke, ii. 14.

"Glory to GOD!" the Church's song,
Triumphant now pours wide along
Her place of earthly rest;
The Natal anthem is begun,
From the uprising of the sun
To the far West!

From the cold regions of the North,
Where long she has her cords stretch'd forth,*
To where the heathen see
The dawning light their nations bless,
And springing in the wilderness
The shitteh tree.†

"Peace upon earth!" thus spake the Lord
By angel voices—spread the word
Where troubled waters roll—
Let every storm of passion cease;
Peace to the weary spirit! peace
To every soul!

"Good will towards men!" the joyful ear
Regains the Eden of her birth,
The inheritance of heaven:
No more her tribes in darkness mourn,
"For unto us a Child is born,
A Son is given!"

* Isaiah liv. 2. † Is. xli. 19.

—*Church of England Magazine.*

Selected Matter.

From the Banner of the Cross.

The Secretaries of the House of Bishops, and of the House of Clerical Lay Deputies, have kindly furnished us with the following attested copy of the canons passed in the late General Convention.

Canons passed in General Convention in Cincinnati, October, 1850.

CANON I.

Of Foreign Missionary Bishops.

Section 1. The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions in any missionary station or stations of this Church out of the territory of the United States, which the House of Bishops, with the concurrence of the House of Clerical and Lay Deputies, may have designated. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, expressing their assent to the said nomination, which certificate shall be produced to the House of Bishops; and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

Section 2. Any Bishop elected and consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated to exercise Episcopal functions in any place or country which may have been thus designated, shall have no jurisdiction except in the place or country for which he has been elected and consecrated. He shall not be entitled to a seat in the House of Bishops, nor shall he become a Diocesan Bishop in any organized Diocese within the United States, unless with the consent of three-fourths of all the Bishops entitled to seats in the House of Bishops, and also of three-fourths of the Clerical and Lay Deputies present at the Session of the General Convention; or, in the recess of the General Convention, with the consent of the Standing Committees of three-fourths of the Dioceses.

Section 3. Any Bishop or Bishops consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated, shall, on presentment by two-thirds of the Missionaries under his charge, for immorality, or heresy, or for a violation of the Constitution or Canons of this Church, be tried, and if found guilty, sentenced in all particulars as if he were actually resident within the limits of the United States, except that the Trial may be within any Diocese in the United States.

Section 4. Any Bishop or Bishops elected and consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated, may ordain as Deacons or Presbyters, to officiate within the limits of their respective missions, any persons of the age required by the Canons of this Church, who shall exhibit to him or them the testimonials required by Section 2 of Canon IX of 1841, signed by not less than two of the ordained Missionaries of this Church who may be subject to his or their charge. Provided, nevertheless, that if there be only one ordained Missionary attached to the Mission, and capable of acting at the time, the signature of a Presbyter under the jurisdiction of any Bishop in communion with this Church, in good standing, may be admitted to supply the deficiency.

Section 5. Any Foreign Missionary Bishop consecrated under this Canon, or heretofore consecrated, may, by and with the advice of two Presbyters, one of whom may, if necessity require, be a Presbyter in good standing under the jurisdiction of any Bishop in communion with this Church, dispense with those studies required from a candidate for Deacon's Order by the Canons of this Church; Provided no person shall be ordained by him who has not passed a satisfactory examination, in the presence of two Presbyters, as to his theological learning and aptitude to teach. And provided further, that no person shall be ordained by him until he shall have been a Candidate for at least three years. Nor shall any Deacon so ordained be advanced to the order of Presbyters, who has not been in Deacon's Orders for at least one year. Nor shall any Deacon or Priest, who shall have been ordained under this Canon, be allowed to hold any cure, or officiate in the Church in these United States, until he shall have complied with existing Canons, relating to the learning of persons to be ordained.

Section 6. Any Foreign Missionary Bishop or Bishops elected, and consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated, shall have jurisdiction and government, according to the Canons of this Church, over all Missionaries or Clergymen of this Church resident in the district or country for which he or they may have been consecrated.

Section 7. Every Bishop elected, and consecrated under this Canon, or Foreign Missionary Bishop heretofore consecrated, shall report to each General Convention his proceedings and acts, and the state of the Mission under his supervision. He shall also make a similar report, at least once every year, to the Board of Missions of this Church.

Section 8. Canon VII of 1844 is hereby repealed.

The former Canon on this subject was the seventh of 1844.

CANON II.

Of Episcopal Resignations.

Section 1. If, during the Session of the General Convention, or within six calendar months before the meeting of any such Convention, a Bishop shall desire to resign his jurisdiction, he shall make known in writing to the House of Bishops such his desire, together with the reasons moving him thereto; whereupon the House of Bishops may investigate the whole case of the proposed resignation, including not only the facts and reasons that may be set forth in the application for the proposed resignation, but any other facts and circumstances bearing upon it, so that the whole subject of the propriety or necessity of such resignation, may be placed fully before the House of Bishops.

Section 2, An investigation having thus been made, the House of Bishops may decide on the application; and by the vote of a majority of those present, accept or refuse to accept such resignation; and in all cases of a proposed resignation, the Bishops shall cause their proceedings to be recorded on their Journal; and, in case of acceptance, the resignation shall be complete when thus recorded, and notice thereof shall be given to the House of Clerical and Lay Deputies.

Section 3. In case a Bishop should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known to the Presiding Bishop such his desire, with the reasons moving him thereto; whereupon the Presiding Bishop shall communicate, without delay, a copy of the same to every Bishop of this Church, having Ecclesiastical jurisdiction; and also to the Standing Committee of the Diocese to which the Bishop desiring to resign may belong, and at the same time summon said Bishops to meet him in person, at a place to be by him designated, and at a time not less than three calendar months from the date of his summons: and should a number, not less than a majority of all the said Bishops, meet at the time and place designated, they shall then have all the powers given by the previous sections of this Canon to the House of Bishops: and should a number less than a majority assemble, they shall have power to adjourn from time to time, until they can secure the attendance of a majority of all the said Bishops. Should a proposed resignation of a Bishop be accepted at any meeting of the Bishops for that purpose held during a recess, then it shall be the duty of the senior Bishop present to pronounce such resignation complete, and to communicate the same to the Ecclesiastical authority of each Diocese, who shall cause the same to be communicated to the several Clergymen in charge of Congregations therein. And it shall be the further duty of the Presiding Bishop to cause such resignation to be formally recorded on the Journal of the House of Bishops that may meet in General Convention next thereafter. If the Bishop desirous of resigning should be the Presiding Bishop, then all the duties directed in this Canon to be performed by the Presiding Bishop, shall devolve upon the Bishop next in seniority.

Section 4. No Bishop whose resignation of the Episcopal jurisdiction of a Diocese has been consummated pursuant to this Canon, shall, under any circumstances, be eligible to any Diocese now in union, or which may hereafter be admitted into union with this Church: nor shall he have a seat in the House of Bishops: but he may perform Episcopal acts at the request of any Bishop of this Church having Ecclesiastical jurisdiction within the limits of his Diocese.

Section 5. A Bishop who ceases to have the Episcopal charge of a Diocese shall still be subject in all matters to the Canons and authority of the General Convention.

Section 6. In case a suspended Bishop of this Church should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known by letter to the Presiding Bishop, such desire, whereupon the Presiding Bishop shall communicate a copy of the same to each Bishop of this Church having jurisdiction, and in case a majority of such Bishops shall return to the Presiding Bishop their written assent to such resignation, the same shall be deemed valid and final, and written information of the said resignation shall at once be communicated by the Presiding Bishop, to the Bishop and Diocese concerned, and to each Bishop of this Church.

Section 7, Canon IV. of 1844 is hereby repealed.

Former Canons on this subject were the thirty-second of 1832 and the fourth of 1844.

CANON III.

Of the Election of a Provisional Bishop in the Case of a Diocese whose Bishop is suspended without a Precise Limitation of Time.

A Diocese deprived of the services of its Bishop by a sentence of suspension without a precise limitation of time, may proceed to the election of a Provisional Bishop, who, when duly consecrated, shall exercise all the powers and authority of the Bishop of the Diocese during the suspension of such Bishop, and who in case of the remission of the sentence of the Bishop, and his restoration to the exercise of his jurisdiction, shall perform the Duties of Assistant Bishop prescribed by Canon VI. of 1832, and who in all cases shall succeed to the Bishop, on his death or resignation.

CANON IV.

Of Episcopal Visitations.

Section 1. Every Bishop in this Church shall visit the Churches within his Diocese, for the purpose of examining the state of his Church, inspecting the behaviour of his Clergy, ministering the Word, and, if he think fit, the Sacrament of the Lord's Supper to the people committed to his charge, and administering the Apostolic Rite of confirmation. And it is deemed proper that such visitation be made once in three years, at least, by every Bishop to every Church within his Diocese, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the Ministry and Vestry of every Church, or Congregation, to make such provision accordingly.

Section 2. But it is to be understood that to enable the Bishop to make the aforesaid visitation, it shall be the duty of the Clergy in such reasonable rotation as may be devised, to officiate for him in any parochial duties which may belong to him.

Section 3. It shall be the duty of the Bishop to keep a register of his proceedings at every visitation of his Diocese.

Section 4. Canon XXV. of 1832 is hereby repealed.

Former Canons on this subject were the third of 1789, the first of 1795, the fourth of 1801, the twentieth of 1808, and the twenty-fifth of 1832.

CANONS V.

Of a Minister declaring that he will no longer be a Minister of this Church

SECTION 1. If any Minister of this Church against whom there is an ecclesiastical proceeding instituted, shall declare in writing to the Bishop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of a Clergyman, or where there is no Bishop to the Standing Committee, his renunciation of the Ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop, or where there is no Bishop of the Standing Committee, to record the declaration so made; and it shall be the duty of the Bishop to depose him from the Ministry, and to pronounce and record, in the presence of two or more Clergymen, that the person so declaring has been deposed from the Ministry in this Church. In any Diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Committee to attend for that purpose. Provided always, nevertheless, that if the Bishop to whom such declaration renouncing the Ministry is made, have reason to believe that the party has acted unadvisedly and hastily, he may forbear all action thereupon for the space of not more than six months, during which time the party may withdraw his application. And provided further, that if the Bishop shall have ground to suppose the party to be liable for presentment for any canonical offence, in his discretion he may, and with the consent of the Standing Committee, proceed to have the applicant put upon his trial, notwithstanding his having made the aforesaid declaration. And the same discretion is allowed to the Standing Committee, in case the Diocese should be without a Bishop.

In the case of deposition from the Ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee of every Diocese, wherein there is no Bishop.

SECTION 2. Canon XXXVIII of 1832 is hereby repealed.

Former Canons on this subject were the second of 1817, the seventh of 1820, the third of 1829, and the thirty-eighth of 1832.

CANONS VI.

Of a Clergyman in any Diocese or Missionary District chargeable with misdemeanor in any other.

Former Canons on this subject were the second of 1792, the twenty-eighth of 1808, and the fortieth of 1832.

SECTION 1. If a Clergyman of this Church belonging to any Diocese or Missionary District, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the ecclesiastical authority thereof shall give notice of the same to the ecclesiastical authority where he is canonically resident, exhibiting with the information given reasonable ground for presuming its correctness. If the ecclesiastical authority when thus notified shall omit for the space of three months to proceed against the offending Clergyman, it shall be in the power of the ecclesiastical authority of the Diocese or Missionary District, within which the alleged offence or offences were committed, to institute proceedings, and the decision given shall be conclusive.

SECTION 2. If a Clergyman shall come temporarily into any Diocese under the imputation of having been guilty of any crime or misdemeanor, by violation of the Canons, or otherwise; or if any Clergyman while sojourning in any Diocese shall misbehave in any of these respects, the Bishop upon probable cause, may admonish such Clergyman, and forbid him to officiate in said Diocese. And if, after such prohibition, the said Clergyman so officiate, the Bishop shall give notice to all the Clergy and Congregations in said Diocese, that the officiating of the said Clergyman is under any and all circumstances, prohibited, and like notice shall be given to the Bishop, or if there be no Bishop, to the Standing Committee of the Diocese to which the said Clergyman belongs. And such prohibition shall continue in force until the Bishop of the first named Diocese be satisfied of the innocence of the said Clergyman, or until he be acquitted on trial.

SECTION 3. The provisions of the second section shall apply to Clergymen ordained in Foreign Countries by Bishops in Communion with this Church; provided that in such case, notice of the prohibition shall be given to the Bishop under whose jurisdiction the Clergyman shall appear to have been last, and also to all the Bishops exercising jurisdiction in this Church.

SECTION 4. Canon XL. of 1832 is hereby repealed.

Done in General Convention in the City of Cincinnati, October, 1850.

Attest: JONATHAN M. WAINWRIGHT, D.D., Secretary of the House of Bishops.

Attested: M. A. DE WOLF HOWE, D.D., Secretary of the House of Clerical and Lay Deputies.

Auricular Confession.

The Bishop of London has addressed the following explanatory letter to some clergymen of his Diocese:

From the Guardian.

FULHAM, Nov. 22, 1850.

"Rev. and dear Brethren—I thank you for having called my attention to what you consider to be an ambiguous expression in my answer to a letter which I received from the Rev. T. Bolton, which answer has been published without my permission. What I intended to say was, that by the words 'auricular confession' I supposed that every one would understand me to mean the Romish practice of confession, and not that kind of confession which is recognised as useful and salutary by our own Church. I meant to distinguish between that upon which the Church of Rome insists as an indispensable duty, necessary to the forgiveness of sins, and that which the Church of England permits as being in certain cases profitable.

"The former kind of confession is condemned in the Homily of Repentance, under the name of auricular confession. The latter kind is thus spoken of in the same homily. 'I do not say but that if any do find themselves troubled in conscience they may repair to their learned curate or pastor, or to some other godly-learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word; but it is against the true Christian liberty that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance.'

'The difference between the two Churches is clearly stated by Archbishop Sharpe, one of the ablest opponents of Popery in the time of King James II. 'The Papists,' he says, 'do very unjustly traduce and calumniate the Reformation, when they say that the Protestants are against private confession. There is no such thing. There is no Protestant Church but gives it that due esteem and regard that it ought to have. All that they have done is to regulate it; to set it upon its true basis and foundation, which is done, not by requiring private confession as a thing necessary, but exhorting men to it as a thing highly convenient in many cases. In all those instances where it can be useful or serve any good purpose, it is both commended and seriously advised; that is to say, where a sinner either needs direction and assistance for the overcoming some sin that he labors under, or where he is so overwhelmed with the burden of his sins that he needs the help of some skilful person to explain to him the terms of the Gospel; to convince him from the Holy Scriptures that his repentance (as far as a judgment can be made of it) is true and sincere, and will be accepted by God; and, lastly, upon the full examination of his state, and his judgment thereupon, to give him the absolution of the Church. In all cases no Protestant who understands his religion is against private confession; on the contrary, all the best writers of the Protestants, nay, all the public confessions of the Protestants, which give an account of their faith, are mightily for it, and do seriously recommend it.' (Sermons, vol. 5, p. 122.)

"He proceeds to quote a passage from Calvin's *Institutes* (III. IV. 12,) in which private confession is strongly recommended, and adds—'Thus far Mr. Calvin, and in the same place, where he doth thus recommend private confession, doth he also speak of the benefits of private absolution, in order to the easing and comforting afflicted consciences. And this sense of his is the general sense of the Protestants abroad,' 'and this, I think, may be justified to all the world.' 'But the Popish doctrine in the matter is quite of another strain, and serves to quite a different purpose.' 'By confession they mean, not confession to God, nor confession to the Church in case of public notorious sin, but private confession to a priest, which is that they call auricular confession, because it is whispered into his ear. This is that confession they make a necessary part of repentance, and without which (supposing we have opportunity) sin is not forgiven.'

"He then quotes the decree of the Council of Trent, which enjoins the private confession to the priest of all mortal sins, even the most secret, though they be only in thought or desire, and all the circumstances of them that may change the nature of sin; and so declares those accursed who say that such confession is not by Divine law necessary for the obtaining of forgiveness; and he justly observes that 'as this confession is managed in the Church of Rome, it is so far from being a check or a bridle upon a man to have a care of committing the same sins again that he hath thus confessed, that, on the contrary, it gives a great encouragement to sinners to continue in their sins.' He concludes—'Let all of us, therefore, when we find ourselves burdened with the weight of our sins, apply to God, and unburden ourselves of them by confession to Him. If we need either advice, or assistance, or direction, or comfort, we may call in the assistance of pious and discreet ministers; nay, we ought in prudence to do so, and we are wanting to ourselves if we do not. But still, the confession that is necessary to the obtaining our pardon must ever be understood of confession to God. Whoever humbly and sorrowfully confesses his sins to Him, and endeavors to forsake them, such a man shall find pardon, whether he confess to man or no.' 'This is the true Protestant doctrine, and let us all adhere to it and practice it.

"It seems to me that the Church of England does not encourage frequent or periodical private confession, the danger of abusing which is so obvious as not to require pointing out; but that she does not forbid her members to have recourse to private confession on what may be termed great spiritual emergencies; that cases where such confession is proper are exceptional cases; that it is an indulgence to human weakness rather than a duty, and that men are not to be exhorted, or even invited to perform it, except in the specified instances for which provision is made in the offices of the Church.

"I think that such confession should be wholly and in all its parts voluntary and spontaneous, and that the minister, when it is made, should forbear from those particular inquiries which lead to the abominations of the Romish Confessional. So guarded, I do not think private Confessions ought to be entirely condemned. "Our Church," says Fuller, (in his *Moderation of the Church of England*) 'doth declare the necessity of such a Confession as is useful to the purposes of true repentance—that is, when Confession to the minister of God may be useful for spiritual advice, and for the quieting of any one's conscience, in order to a good life or a happy death, and particularly in order to the fruitful receiving of the Holy Communion.'

"Dr. Hey thinks that 'the real purpose of our Church in quitting the laws of Auricular Confession, and at the same time recommending some confidential intercourse between a minister and those troubled in conscience, was probably to throw of a yoke hard to be borne, to give liberty where the sensible and delicate mind most longs for it, to substitute affectionate exhortation in the room of penal laws and mechanical observances, and thereby prevent hypocrisy and evasion, without dissolving the pastoral relation, or weakening the mutual confidence and mutual kindness between minister and people.' 'The ordinary language of our Church is 'Confess yourself to Almighty God;' and it is even found in our first exhortation to the Communion; but when the mind is tormented with scruples or debilitated by sickness, advice is wanted, and the weak should be 'moved' to get over their reserve and solicit spiritual 'comfort or counsel.' He might have added in the words of the Church, 'the benefit of absolution,' that benefit, I apprehend, the comfort which the penitent derives from being assured by one who is commissioned to assure him, upon the authority of God's word, that if he is truly penitent his sins are forgiven him by Him who alone can forgive sin; and who prays for him as one of God's ministers, that He may have mercy upon him, and pardon and deliver him from all his sins. I do not think a clergyman to whom Confesssion is made ought to employ any more positive form of absolution, except in the single case of a sick person, for which a special form is prescribed.

"I may remark that the 113th Canon, which speaks of the case where a man 'confesses his secret and hidden sin for the unburdening of his conscience, and to receive spiritual consolation and to ease his mind from Sin,' most probably refers to the case provided for in the offices for the Holy Communion and for the Visitation of the Sick.

"I need hardly add that private Confession, even as allowed by our Reformed Church, requires the greatest discretion and carefulness on the part of the Clergyman who encourage or permit it, to prevent its assuming the character of 'Auricular Confession.'

"I remain, Rev. and dear brethren, your faithful friend and Servant, in Christ,

"C. J. LONDON.

"P. S. I have no objection to the publication of this letter.

"The Rev. Messrs. Champneys, Villiers, and Auriol."

Communications.

For the Churchman.

The Late Ecclesiastical Trial

AT BOSTON has of course excited much interest. Those who knew of the presentment, whether friends of the respondent or not, looked forward to the trial with anxiety. The respondent was charged with holding (!) teaching and defending false doctrines and heresies, and 2nd, with practising certain wrong and unauthorized customs, forms, and ceremonies contrary to the fixed standards and the established and immemorial usages of the Protestant Episcopal Church in Massachusetts and in the U. States. The question was of moment, because the difficulty of defining Heresy and Heretic was overlooked and set aside. The presentment defined both. The court were convened, then, to try the respondent on the charges, and to try him as a heretic. His conviction by the court would have defined heresy and uncanonical practice at least for Massachusetts. It is doubtful if the respondent is *ipso facto* a heretic by holding such opinions. If he had been declared such by being found guilty on the presentment, it is still doubtful if such declaration would have made him one. It is doubtful if either the Standing Committee or the court could with any authority define heresy. He might have appealed.* If on appeal to higher authority, if there be such appeal, or of such authority, the decision either affirming, or annulling would settle the points at issue. The question was not only is the respondent guilty, but, are these opinions heretical and these practices uncanonical?

The presentment then covers two heads, *opinion* and practice. As to the last. If the respondent were guilty, the court would have decided that such practices are contrary to law. But we ask what law? Certainly not to the law of the Church since they are nowhere prohibited. Specifications 6, 7, 8, 9, 10 of charge 5, were withdrawn, not because the Standing Committee does not still consider such practices 'contrary to law, customs, immemorial customs, and usages of the Church, wrong in themselves, and indicative of error,' but because they knew the court would not and could not hear them. Immemorial custom is not law, but only respected in courts if proved immemorial and without day or hour of cessation. No man can be tried except for an offence against written law. Usage and custom are both matters of legislation, and as such, 'usage' is used in the preface to the American Prayer Book (we believe it is the only place). In these matters usages and customs are neither immemorial nor invariably the same. A usage or custom is right or wrong only when it accords with or contradicts the law. If there be no legislation, the thing is indifferent, no particular usage is binding. It is a usage to baptize children in private houses. The law only allows it in one case. The usage is contrary to the right usage. The Rev. Prosecutor having so baptized is amenable to the law. It is a custom or usage in the Cathedral Church at Canterbury, for each clergyman to offer his alms, on his knees, at the altar. It is a usage at Durham, that all the clergy receive the Holy Eucharist within the altar rails, at faldstools, facing the altar. Neither usage is obligatory out of the Cathedral. Again we repeat no usage or custom is of binding force without legislation. The power of legislation is, we always thought, one of the blessings we now enjoy. That practice does sometimes indicate error we allow, and there may be error which gives significance to acts of irreverence. Both in making the presentment and before the court the Rev. Prosecutor attempted to 'override all forms of law,' by use and recommendation of some 'higher law' of his own making. Whether his higher law be a law of justice and 'honesty,' we leave the reader to decide.

The law of the Church, by which only, we repeat, a man can be tried, is found in her canons. These are general and diocesan. The general canons are canons 37 and 40 of 1832, and canon 5 of 1837. The canon of Massachusetts is canon 1 of 1846. This last only relates to '*proceedings* in the case of a minister accused by public rumor or otherwise of offences for which he may be tried.' It gives us no light on the subject of those offences. We refer back to the general canons. The 37th of 1832, treats of "offences for which ministers shall be tried or punished." There are but two sentences of this canon (it includes all offences) which have the least bearing upon this presentment. § 1. "For violation of the Constitution or canons of this Church, or of the diocese to which he belongs."

§ 2. "For violating the canon or preaching or inculcating heretical doctrines." No definition of 'heretical doctrines' is made, nor is the mode of inculcating specified.

The respondent in this case is asserted to be accused by public rumor, of *entertaining and believing* and teaching and promulgating heretical doctrines. Not a word is said of his preaching them. As to his practices, he could not be touched by the canon. There is not a word in any constitution or canon, general or of Massachusetts, which refers to any one of his practices. The canon says not a word of usage or custom, immemorial or otherwise. Unless the words 'constitution and canon' be so widely construed as to include rubrical directions, no man can be tried for their violation. We wish it were so. The Rev. Prosecutor condemned the respondent on rumor merely, and for *entertaining* and *believing*. This may be 'higher law,' but the court refused to sustain it.

Canon 1 of 1846, Massachusetts, thus declares the mode of procedure. Information must be given and enquiry made. First, as to Information. It shall be made in *writing*, it shall contain information of his offence, and any member of this Churnh is declared competent to give it. Different usage obtains in different Dioceses as to the persons qualified to give information. In all it must be given in writing and signed by the person or persons making. In some Dioceses it appears as part of the presentment. In Massachusetts it shall be '*information of his offence.*' It shall contain the actual charge for which the informant prays the Standing Committee to institute enquiry, and present. Neither the fact of information, the information given, nor the name of the informant appears on the presentment.

Second. Enquiry shall be instituted, says the general canon, "into the truth of such public rumor." The canon of Massachusetts reads, "the Standing Committee shall thereupon proceed to a preliminary consideration of the case." The learned counsel for the Respondent, called the attention of the court to the fact that no evidence appears in the presentment, that either *written information* of the offence had been given, or *preliminary consideration* or enquiry held. Except on the mere word of the Standing Committee, the court had no knowledge in the matter. The whole transaction might have descended into oblivon with other acts of that secret conclave the Standing Committee of the Diocese of Massachusetts. (The VII. Art of the Constitution of the Diocese of Massachusetts, requires that the regular minutes of their proceedings shall be reported annually to the Convention. It is never done. We look in vain in the Journal of 1850, for a record of their proceedings in the case of a late candidate for orders). The name of the informant stands at the foot of the presentment! He presented informatian to himself, took a preliminary consideration himself, of a case he put to himself, acted upon it, presented the respondent and prosecuted him! The presentment before us is the result. Is it a formal one? Does it tally with the forms of law he would override? Does it specify the offences of the accused with any reasonable certainty in time or place or circumstance. The court decided in the negative, and sustained exception 5th to the whole presentment.

The presentment charges the accused with certain *opinions*, but does not declare what constitutes them offences. It does not in any one charge cite the law which the respondent contravened, and therefore offended. What affirmative decision of the Church, has the respondent denied, and by such denial become a heretic?—We do not know that anything can be strictly called doctrine which is not affirmative. The Church's doctrine is that which she *affirms*. Such affirmation renders it the doctrine. He is a Heretic who denies Her *affirmation*. There can be no negative doctrine of Christianity. A negative *opinion* may be stated but it cannot be a doctrine. It is an expression of sentiment on any given point, but a negative one, relying for existence itself on some affirmation; while a Christian doctrine is fixed, immutable, self-exising Truth, the voice of God Himself. To give examples. The Church affirms the doctrine of the Holy Trinity, of Baptismal Regeneration, and that the Body and Blood of Christ are "verily *and indeed taken and received" in the Holy Eucharist. He who denies either one of the three is *ipso facto* a Heretic. The P. E. portion of the Church expresses a negative opinion in regard to Transubstantiation. Its negative has no force except as such of some one's affirmative. We do not mean to say that Transubstantiation is not an error, or that a man has a right to affirm it, but the presentment casts the word *Heresy* far and wide, and does not declare which of the specified *opinions* held is *heresy*, and which *false doctrine*. The respondent is declared guilty of Heresy for *holding* Transubstantiation and Invocation of Saints. We assert again that this presentment does not set forth the declared doctrine of the Church which the Respondent has denied and thereby become a Heretic. Neither Transubstantiation nor Invocation are declared *Heresy* in any standard of the Church ‡They are simply negatived in the Articles and said to be repugnant to Scripture, and one to be a fond thing vainly invented. Unless they are affirmed to be Heresies by lawful authority, no man can be called a Heretic, or tried as such, who affirms them. They may be erroneous opinions, and loosely speaking, erroneous doctrines. We submit whether under the Canon any man can be tried for erroneous *opinion*, much more, for "holding" them. The Canon is express—"preaching and inculcating heretical doctrine and violation of Constitutions and Canons." As to Confession and Absolution no negation of either can be found in the Articles.

As this presentment does not state by what law the alleged offences are created, neither can it state the offence. The Prosecutor on the trial inveighed much against the term *offence* used by the learned counsel, but it is the word used in the Canons. No man can be tried except for offence charged, neither can he be tried for that which is not an offence. Holding opinions or a continuity of opinions, is not a presentable offence. No opinion is presentable, by Canon, unless taught and inculcated, and unless heretical. It must be evidenced and shown evident in overt acts. Otherwise, of course, that "reasonable certainty of time, place, and circumstance," which the Canon requires, cannot be adduced. This presentment contains no reasonable certainty in either of the three points, and was set aside by the Court on that ground. It presents the Respondent for that, which if true, can be no such certainty, i. e. holding certain opinions.—We ask, are erroneous opinions, *heretical doctrines*? In reference to the decision of the Court we cannot refrain from commenting on two Specifications of the presentment. (Ch. 3. Spec. 4) "He has allowed members of the Church to come to him and make confessions of their sins, in manner and form not allowed by the Church." What manner or form is allowed, or what form is disallowed? Some manner, it seems, is allowed, which the Respondent contravened.—When, where, or how did he thus contravene it? The Clerical members of the S. C., themselves, allow the benefit of confession, and not a year before this presentment expressed their readiness to hear them, and then considered it their duty to hear them, if requested.

Again, what law of the Church defines the manner and form in which Confession may be made? Turn we to Charge 5. Sp. 5. "He has practiced such Confessions to a Presbyter who

*We apprehend not, unless perhaps to the Bishop by way of motion in arrest of judgmen. The decision of the court, confirmed by the Bishop, would have been final, and the sentence passed thereupon could not have been reversed by any court of appeal known to the Church. Certainly in questions of heresy this ought not so to be.—ED.

ad become notorious for his Romanizing tendences, and who has subsequently connected himelf with the Romish Communion" To which of the four Presbyters, who have joined the Church of Rome within the last year, do the S. C. refer? Was that Confession made within the year, was it made within the Diocese of Massachusetts? No one of those four Presbyters was ever connected with Massachusetts. The offence, if it be one, is only presentable by the S. C. of Massachusetts, if committed in that Diocese. A Clergyman cannot be tried for offences committed out of his own Diocese, except on information, with proofs from the Ecclesiastical Authority of the Diocese where the offence was committed. (Canon xl. 1832.) His sojourn may be one day or a month, but unless presented under the Canon, his own Diocesan cannot try him for any offence committed in that time. From which Diocese was such information received, and what were the proofs sent? The presentment does not specify. Let the offence, we repeat it, be ever so great or so well known, no Clergyman can be tried except in his own Diocese, or, except for offences committed therein. He is amenable to no jurisdiction but that of his own Bishop. (Canon v. '35.) He is not amenable to his own Bishop for offences committed out of his own Diocese without certain preliminary forms. Further, the Rev. Respondent was canonically resident in the Diocese but eight months before the presentment was served upon him. He was therefore amenable to the Bishop of Massachusetts for that space of time only. His presentment should have been made out for that time. Evidence could have been received by the Court for that period only. Anything beyond that time the Court could not consider. For by the Canon above cited, he was amenable only to the Bishop of North Carolina.—All that the Bishop of Massachusetts could have done in his case was to inform against him to Bishop Ives. It was not done. Or, he might have admonished him, and forbidden him to preach in his Diocese, according to the provisions of Canon v. of 1835. The Bishop of Massachusetts did nothing of the sort. He not only allowed him to officiate, but allowed him to officiate in one of the Churches in his Diocese. The Court would have been forced to consider the weight of such allowance, and of such reception into his Diocese by the Bishop. Not a single offence is stated in the presentment as having been committed within the term of his canonical residence, or within the bounds of the Diocese of Massachusetts. We even doubt whether a presentment can be presented and tried for offences against any special Canon of another Diocese. We doubt the authority of any particular Diocese to enact any Canon on offences. We hope our remarks have made it sufficiently evident that the accused was neither lawfully nor justly, nor honestly presented.

We believe justice and honesty to be founded on law. We found our decision on the following points. I. That holding opinions is not a triable offence. II. That erroneous opinions are not offences as defined by the Canon, inasmuch as opinion is not necessarily heresy. III. Because no law is stated which the Respondent has contravened. IV. Because he is not charged, nor, if so, is he charged according to law. V. Because there is no evidence that he had been duly informed against. 1st, in writing, and 2d with a statement of his actual offence. VI. Because there is no evidence of due enquiry held. VII. Because he was not amenable for the whole time set forth. We lay less stress on sundry considerations in his favor, such as, his being allowed to officiate in the Diocese before the transfer; 2. because he was not presented to the Bishop of North Carolina for offences committed; 3. because not admonished or forbidden to preach; 4. because received into the Diocese, and allowed to officiate. Whether he be guilty or not of preaching or inculcating heretical doctrines, we do not know. It is manifest that he cannot be even presented, much less found guilty, unless his erroneous opinions are heretical doctrines by him taught and his practices contrary to written law.

JUS ET LEX.

* The American Church says "Spiritually" in the Catechism. The meaning of the English is, of course, the same as appears from the 28th Article. [ED.

‡ We shall add some authorities on this point, as the word *eresy* is used in different senses, and with a great latitude of meaning, by different authors.

Hooker, B. viii. Ch. 2, 17, quotes the Statute Eliz. I. Ch. 1, 39, enacting;—

"That Judges ecclesiastical appointed under the King's Commission, shall not adjudge for heresy any thing but that which heretofore hath been so adjudged by the authority of the canonical Scriptures, or by the first four General Councils, or by some other General Council, wherein the same hath been declared heresy by the express words of the said canonical Scriptures, or such as hereafter shall be termed heresy by the high Court of Parliament of this realm, with the assent of the Clergy in the Convocation." It is laid down by English law writers, as Burns—that these rules would be good directions to Ecclesiastical Courts in relation to heresy.

Hooker, B. vii. Ch. ix. 52, describes *heresy* to be "an error falsely fathered upon Scriptures, but indeed repugnant to the Word of God, and by consent of the universal Church, in the councils, or in her contrary uniform practice throughout the whole world declared to be such."

In his 5th Sermon, §11, he says—"If they loose the bond of faith, which they are then justly supposed to do when they *frowardly* oppugn any principal point of Christian doctrine, this is to separate themselves by heresy.

Again, Sermon 2, §12, "Heresy is heretically maintained by such as *obstinately* hold it after wholesome admonition." It is to be observed that immediately before, he condemns the Romish doctrine of Transubstantiation as a heresy, because that Church maintains that the conversion of the bread and wine is to be surely believed, and that the elements transubstantiated are to be adored. Moreover, our Church has pronounced that the doctrine "overthroweth the nature of a Sacrament," besides being repugnant to the plain word of Scripture. Certainly then, in her view, it must be a heresy, or, at least, an *heretical doctrine*; and when pertinaciously and avowedly maintained by any of her Clergy, and duly charged and proved, subject the offender to punishment.—[ED.

The above Notes refer to the preceding column.

For the Churchman.

The Late Trial at Boston.

REV. AND DEAR MR. EDITOR,—The above procedure has attracted much attention in the City where it took place, and has occasioned considerable comment both public and private.—Among the accounts which I have seen, that contained in the "*Christian Register*," a Unitarian Journal, is very fairly and discriminatingly written. The accompanying extract pays so just a tribute to the Court and the counsel for the respondent that I earnestly beg the favour of its insertion.

Respectfully yours.

A READER.

"Throughout the whole case, the Court appeared with much dignity and discretion. Their rulings were prompt, proper and clear;—and considering the novelty of the proceedings to a board of clergymen, it is highly creditable to them that they so readily perceived the true points of the case. Equal credit cannot be given to the conduct of the case by the prosecution. *The Rev. Prosecutor, was quite unprepared with authorities, or with any exact knowledge of the points to be proved, or the method of proving them. His remarks to the Court were more in the manner of a popular address than of a legal argument; and the professional habit of having his own way, showed itself in irritability wherever he met such opposition, as is inevitable in any matter where two sides are to be presented.* The sensitiveness in debate, which at the bar is styled "unprofessional," contrasted unfavourably with the self-possession of the accused's Counsel, who showed the advantage of legal training, in preparing the advocate to address his tribunal free from personal feeling, or any other considerations but those touching the matter in hand. The Court was organized on the assumption of the divine right of the priesthood. Its practical lesson was much more in favour of the divine right of the bar.

One other suggestion may be pardoned, arising from the result of the case. It is much the habit of persons unfamiliar with the law, and especially of the Clergy—to abuse it for its technicalites and quibbles. A century ago, this abuse was in place;—but in our time and country, legal proceedings are as simple, and as direct, as is consistent with the certainty and fairness requisite in an investigation of facts. And we are happy to find that a bench of clergymen, in their first attempt to pass upon facts, are obliged to confess that the rules and forms of law are indispensable to the ascertainment of the truth."

P. S. Since writing the above I have met with the following judicious remarks from the "*Christian Inquirer*," published in this City, which are very sensible and just, and deserve consideration:—

"THE LEGAL AND CLERICAL PROFESSION. We have often thought that it would be well for our clergy to study law a year in addition to their theological course, and for the lawyers to do the same in referrnce to theological studies. The minister would gain much by adding to his more abstract pursuits some knowledge of the modes of conducting the actual affairs of the world, and the lawyers might be profited by some closer acquaintance with the ethical and spiritual sphere in which theology moves. We were much interested in reading the account of the recent ecclesiastical trial at Trinity Church, Boston, in which the defendant employed legal counsel, who conducted the case in a manner that contrasted very favourably with the obtrusiveness and informality of the clerical prosecutor. The clergymen constituting the Court bore themselves with great judgment and dignity, thus proving that due attention can correct the lax business habits, so common with their profession, and can unite theological zeal with legal exactness."

For the Churchman.

[Concluded.

There are also passages which, without making positive mention of this rite, cannot be so naturally interpreted as with an allusion to it.

In the sixth chapter of the Gospel according to St. John, is an account of a discourse of our Lord with the Jews, from which the following is an extract:—"I am that Bread of life. This is the Bread which cometh down from heaven: that a man may eat thereof, and not die. I am the living Bread which came down from heaven. If any man eat of This Bread, he shall live forever. And the Bread that I will give, is My flesh, which I will give for the life of the world. The Jews therefore, strove among themselves, saying, How can This Man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.—Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. This is That Bread which came down from heaven. Not as your fathers did eat manna, and are dead, he that eateth of This Bread shall live forever."

Much as this mysterious language needed elucidation to those who heard it, its connection with the solemn authoritative words afterwards spoken by our Saviour over the bread and wine of His supper—This is My body—This is My blood—was—not a solution of the high mystery involved, not a full answer to the question, "How can This Man give us His flesh to eat;" but a revelation of the stupendous *fact*, that in eating the consecrated bread, and drinking the consecrated wine the faithful do "eat the flesh of the Son of man, and drink His blood."

The institution of the Eucharist was at the celebration of the Jewish Passover. Having yielded His last compliance with that requisition of the Law, the Saviour signified the completion of the legal sacrifices in the great offering of Himself, by taking bread and wine, and constituting them symbols and representatives of His body and blood, at the very time when He offered, solemnly consecrated and set apart, and freely gave,* that body and blood for the sins of men. The Lamb of God which taketh away the sins of the world, He was the great Antitype of the victims under the Law. Their flesh and blood were symbols in *anticipation* of His, and accepted in sacrifice as such. And now that *His* were offered—that is, sanctified, consecrated, given, devoted, to sacrifice—He appointed bread and wine as symbols *commemorative* of them; to be accepted, as such, in the commemorative sacrifice; and to be partaken of by the faithful, in a substitute for that *feast upon the sacrifice* in which the Israelites were to manifest their common interest in the offering, and to seek its benefits.

To the Eucharist considered in this light, St. Paul probably refers, when he says to the Corinthians, "Christ our Passover is sacrificed for us: therefore let us keep the feast; not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Among the passages proper to this head, should be ranked St. Paul's memorable words to the Hebrew Christians, "We have an altar, whereof they have no right to eat which serve the tabernacle," that is, still adhere to the Jewish worship with *its* altar.

Surely no system can be an evangelical one, no religion can be truly spiritual, which sees not, and follows not, the ordinance of the Lord Jesus, whereby consecrated bread and wine become—for all the great and gracious purposes of partaking of the altar, that is, feasting in communion on the sacrifice made to God for sin—*His body and blood.* "Holy Scripture" proves, as has been shown, that Christ did thus ordain; and "ancient authors" show that such was the Catholic faith of the Church from its first establishment. Those who knew Christ in the flesh, those who were gathered into the Church and instructed by the Apostles themselves, those whose spiritual governors and pastors were the Apostles' own disciples; all held, as of the essence of the principles of the doctrine of Christ, that *thus* the penitent and faithful were to profess Christ as their Lord and Master, their only Saviour and their only Hope, to seek to be justified and saved by Him, and to this end, to be one with Him, and by His Spirit, to be guided into all truth, directed and kept in the path of duty, and preserved and nourished unto everlasting life. In the earliest and best days of the Church, that only was regarded as an honest and genuine profession of Christianity, which included regular, faithful, and devout participation of the Lord's Supper. Christian and communicant were, in adults, synonymous terms; and it was regarded as either a partial renunciation of the Gospel, or an evidence of great insensibility and hardness of heart, to separate oneself from this appointed mode of owning Christ, of acknowledging His atoning sacrifice, and of seeking its great and precious benefits.

And have the Christian profession, and Christian piety and consistency, changed their character? Is the cup of blessing which God's Priest blesses less the communion of the blood of Christ, and the bread which he breaks less the communion of the body of Christ, than it was then? Or have Christians now a less interest in that body and blood?

No: but there is among Christians a lamentable and soul-perilling want of that child-like reliance on the Saviour, which He and His Apostles taught, and which was the ornament of their profession in the first disciples of the Lamb. Men wish to choose their own way to be saved. They make to themselves theories of religion, which, in conformity to their notions of what is spiritual, or what is rational, or what is unduly formal and ceremonial, and of the meet predominance of moral virtue, or of mental excitement, of Christian doctrine, or of Christian practice, lead them into the rebellious path of disobeying what they will, of their Lord's appointments and injunctions.

The invitation to the Lord's table—it is more than an invitation—it is an injunction, a command: it is an injunction, a command, a mercifully condescending invitation, coupled with the offer of the inestimable blessings, for time and eternity, of the one great sacrifice for sin, once offered, and appointed to be shown, commemorated, celebrated, even until God comes to the judgment of the great day,* in the Sacrament of the bread which is the body, and the wine which is the blood, of the Victim slain: This invitation, injunction, command, is from the Lord Jesus Christ Himself; and was set forth by Him at the very time when He gave Himself up to the bitter sufferings and death which He encountered *for us.* The heart that remains unaffected by such considerations, has before it the awful alternative of the *stern justice* which must follow unrequited love, and violated authority.

B. T. O.

*St. John xvii. 19. "For their sakes"—for them—in their stead—"I sanctify Myself"—I consecrate and set Myself apart as a sacrificial Victim.

*1. Corinthians xi. 26.

For the Churchman.

The "Evangelical Knowledge Society's" Circular.

REV. MR. EDITOR,—I for one, am very glad to see that an able hand has undertaken to notice in your columns, this recent issue of the Society which arrogates to itself the title and the grace of "Evangelical." This Circular has been sent abroad to the injury of the Church, and the annoyance of many of her pastors—I say *annoyance*; just as a pitiful gnat, perfetly stingless may, by buzzing about one's nostrils and eyes, annoy a man busily employed, while there is no danger of the creature's doing any fatal injury to life or limb. I am glad that some one has been willing to show up the intolerable assumptions of this Society in their Circular, and to sift their pretensions to the right of founding a new system of theology, and of reforming (or deforming) the Church to their model. Most of us are too busy to give the little time required for an expose of the character of this publication, but when it has been sent to us, and we have wasted a minute or two in scanning its pages, we have felt an inclination to exhibit it to others, as it really is, as a mischievous work—the effect of which upon the minds of those whose previous information may not enable them to detect its fallacies must be injurious—aggravating suspicion and party spirit, unsettling confidence in the Church and her standards, and advancing the interests of sectarians.

Who or what is this Society? How long has it had its eyes open, that it ventures to lay down to American Churchmen with such an imposing show of words, its new definitions and terms of Christian doctrine? The Circular pompously assures us that "The Society" upon such and such points of theology, "holds thus and so."—Or, per contra, "the Society"—does *not* hold so and so. Indeed!—and who constituted this "Society" the expounders of the Standards of the Church, or gave them liberty to scatter their publications in the Dioceses of Bishops and in the Parishes of Clergymen who altogether prefer to be let alone of such buzzing gnats. The dicta of certain Clergymen, (personally respectable) the Managers of this "Society," are to be packed together in this imposing official style, and imposed upon the Church at large without the permission of the Church herself—and if the truth were told in the face of the Church's own wish! What is to be the end of this? Will not these Brethren next have out an explained edition of the Prayer Book with the imprimatur, designed to correct the erroneous impressions which the too plain language of the present Book is found to convey to plain men And then the next step will be the formation of "THE NEW EVANGELICAL P. E. CHURCH!"—Thus the work of schism will be consummated.

Let sound Churchmen be on their guard against the attempts of these Puritanical people within the Church, and assist in all proper efforts to check the mischief which is working through their agency.

R.

THE CHURCHMAN.

NEW-YORK, SATURDAY, DEC. 28, 1850.

Christmas.

With the ever welcome return of this joyous festival gladdening thoughts and grateful emotions too vast for utterance, swell the heart and throng upon the mind. Who can contemplate unmoved the great Fact, which the Church Catholic now celebrates?—"GOD manifest in the flesh"—"The INCARNATE WORD?" In vain does Rationalism seek to explain away this great mystery—in vain does Skepticism impugn the veracity of the Gospel narrative—in vain does Infidelity declare that the Second Person in the adorable Trinity was not made flesh, for that "There is no God"—the Holy Church throughout the world has, for 1800 years, rejoiced in the Prophet's declaration "Unto us a Child is born; unto us a SON is given; Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." In the stillness of night, in the plains of Bethlehem, watched the shepherds over their flocks, unconscious of the great event which filled the myriads of angels with wonder, and the courts of Heaven with praise. They saw with dread the heavenly splendour, and heard with astonishment the angel's message, and listened with reverence to the Celestial Anthem, proclaiming "Glory to God, and peace on earth, and good will to men;" and hastened to the lowly birth-place of the King of glory, and when they had seen Him, who was declared to be the Prince and Saviour of the world, they returned home with great joy. Here the narrative ends as far as they are concerned, nor can we tell whether they retained deep and abiding impressions of the wondrous Being whom they had worshipped or of the sacred truths which they had heard. The world at large, however, pursued its wonted way, regardless of Him, who had been born of the Blessed Virgin, "a light to lighten the Gentiles and the glory of His people Israel." Immersed in darkness, sensuality and crime, the great mass of its inhabitants kept on their wonted way, darkened the light of reason and the power of conscience, abandoned to nameless vices, and a prey to the foulest superstitions. Even among those, to whom the oracles of God—the sacred writings of the Old Testament—were intrusted, few learned to understand them aright and look with ardent longings and an enlightened soul for Him Who should be the Redeemer and the Desire of Israel. So true was the assertion of the loved Evangelist, "He came unto His own, and His own received Him not."

Very striking is the contrast now presented at the expiration of Eighteen Centuries. The grain of mustard seed has become a stately tree—the nations of the earth have come and lodged under its shadow and amidst its branches. The leaven hid amid the world's corruption and wickedness has worked the effects which our Lord predicted. The Cross, which was to the Jew a stumbling-block and to the Greek foolishness, has been borne aloft by zealous and faithful hands amid scorn and suffering, blood and flame, polar snows, and torrid sands,—from the remotest shores of India and China to the far distant Isles of the Pacific Ocean,—till the name of Jesus is invoked and His Divinity adored in every tongue and by every tribe and nation; and thus is fulfilled the ancient prediction, "The Knowledge of the Lord shall cover the earth as the waters cover the sea." So far the prospect is encouraging—it assures us of the never-failing presence of Christ with His Church; that He who has faithfully kept His word for so long a period will surely keep it unto the end, and not permit "the gates of hell" to "prevail against it." Had not the Church been endowed with a Divine Life and energy she must have perished amid the rage of persecution and the fury of her enemies. Tyrants from without employed their utmost force to root out the faintest traces of her existence; traitors from within used the subtlest frauds to impair the purity of her doctrines and substitute for the word of truth the inventions of men. Yet where are they now? Remembered only as persecutors and enemies of the Body of Christ, they have descended into the grave, baffled and defeated, to give an account of the deeds done in the body, and receive a fit recompense for all their nefarious attempts and blasphemous reproaches against the Lord of Hosts. Christ still sitteth at the right hand of God, making intercession for the faithful until His enemies be made His footstool. Strengthed by the invisible but potent aid of His Almighty arm, His Spouse has gone on conquering and to conquer the enemies of Her Lord. Divinely guided by the secret yet effectual working and direction of the Holy Spirit, she has advanced fearlessly in the path of triumph and victory, continually making new converts to the faith and fulfilling the command to preach the Gospel to every creature.

Well then may we rejoice in looking to the Birth of the Saviour as the visible origin of this glorious success, and pray more earnestly, "Thy Kingdom come." For with the emotions of joy come also the sentiment of sorrow that more has not been effected—that with all the strength and power of the Church, a very large portion of the human race still remains enslaved to Satan and the flesh, a prey to ignorance of God and the foulest moral debasement. We turn our eyes to the Holy Land where the Son of God was born, and preached, and suffered—where His Apostles sent forth, as from a centre, the radiating beams of Gospel light and truth, and where the name of Christians was first given to the disciples of Jesus Nazareth, and the followers of the false Prophet reigns triumphant, and insults with a false worship of the Majesty of the Triune God. We run the eye along the Southern coast of the Mediterranean where hundreds of Sees once testified to the reception of the Truth, and where lived St. Clement and St. Cyril, St. Cyprian, and St. Augustine, and the most valiant champion of all, the well named Athanasius, and we see ruin and desolation, the Crescent trampling on the Cross,—the tuneful anthem and the holy prayer supplanted by the howl of the jackall and the cry of the owl! Warning upon warning is thus afforded us who come in later days. Not the inspired preaching and the prophetic warnings of the loved Apostle could save the Seven Churches of Asia Minor from their merited doom. They became cold, faithless, impure, and the golden candlestick was removed, and transferred to regions then desolate and unknown, that the plants of righteousness might spring up in the wilderness and the waters of life break forth in the desert.

Such are the privileges we enjoy—let us not be high-minded but fear. The Christian Church no longer moves on in one solid column, bent on the same great objects and thinking the same thing The Eastern and Western Branches have long separated misled by mutual jealousies and the unhallowed lust of power, and have, with a blind frenzy, turned to their own injury and wrong, the arms that should have been used solely against the enemies of Christ. The Western Church submitting with blind confidence to the mandates of one Bishop—the spiritual ruler of the Seven Hilled City—went on adding corruption to corruption in spite of the remonstrances and entreaties of learned Doctors and godly Bishops, until the monstrous evil could no longer be endured, and an explosion ensued which shook her to her very foundation. Unity was broken, and the inevitable consequences of disunion ensued—first, the casting away of Apostolical order and as an inevitable result, the loss of Evangelical truth and Catholic principle. Hence the disrupted appearance and hostile attitude which the Church of Christ presents in its various portions: Ephraim vexing Judah, Judah arrayed against Ephraim—here and there small bands of men professing the Christian name, but directed by captains of their own choosing and appointment, and governed by other watchwords and using other banners than the one Cross of Christ. It would seem that the Church itself was inviting the approach of the great Anti-Christ, the champion of lawlessness, and by its disunion and the mutual hostility of its parts, preparing itself to be easily conquered in detail when the Arch enemy shall appear. For while the Roman see, to show its infallible authority, insults the intelligence of Christians by the addition of a new dogma of faith at the expiration of 19 centuries; other bodies styling themselves pre-eminently Reformed, can hardly agree as to the first principles of the Christain faith, and denounce all Creeds and all Confessions of Faith as an infringement of Christian Liberty. Who can dwell without fear on our Lord's emphatic question, "When the Son of man cometh shall He find faith on the earth?"

Nor have we reason for unbounded joy at the prospects and extension of our portion of the Lord's vineyard. True, it has greatly increased since the intrepid Seabury received the Apostolic Succession at the hands of the persecuted prelates of Scotland, and the calm and holy-minded White received the like gift from the Metropolitan of Canterbury. But increase is not always strength. It may be the adhesion of the iron and clay, and the increase of the parts only cause the greater weakness of the whole. Compromise leads not to union when great principles are denied or kept out of view, and each one is left to maintain or impugn fundamental truths. Each will wait his time for the subversion of his adversary's principles and the aggrandizement of his own; and seek every favourable opportunity for the renewal of the feud. Nor is it to be concealed that the great Catholic truths acknowledged in the plainest terms and secured by the most solemn formularies of the Church of England at the Reformation, are in grievous jeopardy through the unbelief of some and faint-heartedness of others, who should, by virtue of their office, maintain them at every hazard. When a large and influential portion of her members (nominal or real) come to disbelieve them, they will wish first, to explain them away and then to remove them utterly. In proportion as their double-dealing is exposed will their hostility increase. Where they cannot untie the knot they will boldly cut it, whatever be the consequence. Worldly prosperity indisposes men to contend for the truth, or endure hardness as good soldiers of Jesus Christ. They reason and distinguish, and yield one point after another for peace sake, as they style their faint-heartedness, till not only the outworks are abandoned, but the citadel itself is yielded into the hands of the enemy. It is not our intention, at present, to point out how far these evils exist among ourselves. Let us while celebrating with joy and love the great event we now commemorate, pray and strive, as far as in us respectively lies, that truth and peace may flourish and abound among us, and follow with devout hearts and thankful minds the sincere and authorized teachings of the Church whose members we are.

GENERAL THEOLOGICAL SEMINARY.—The Annual Matriculation of Students of this Institution took piace in the Seminary Chapel, on the Morning of the Third Sunday in Advent, in the presence of the Professor and a number of the Trustees. Morning Prayer was said by the Rev. Dr. Haight, Professor of Pastoral Theology; the Ante Communion was said by the Rev. Dr. Wilson, *Emeritus* Professor of Systematic Divinity; the Sermon was preached by the Rev. Dr. S. R. Johnson, the newly elected Professor of Systematic Divinity, and was one of exceeding interest and beauty, admirably adapted to the occasion, and well calculated to make a deep and most happy impression upon the Students, who, we are glad to learn, have obtained a copy of it for publication. The Holy Communion was administered by the Rev. Dr. Turner, Professor of Biblical Literature, and Dean of the Faculty, assisted by Professor Johnson. At the close of the Service, which was of great solemnity, the newly-admitted Students came forward, at the call of the Dean, and subscribed the Promise of Fidelity in all their Seminary duties.

The number of applicants for admission is larger this year than for several previous years, being twenty-one, though, from sickness and other causes, but eighteen have ectually entered. The whole number of Students is forty-five, three less than the number last year; the graduating class being somewhat larger than the present senior class. It is a startling fact that the number of *Candidates for Holy Orders* in the Church has greatly *decreased* of late years. When this is the case, the number of Students in Theological Seminaries is, of course, lessened. This point is one which ought to engage the serious attention of all who love the Church, and are desirous to promote the welfare of Society.

Foreign Intelligence

By the arrival of the Africa at this port, on Saturday night, we have received our files to the 7th, instant.

The news from Germany, though still uncertain, is now pacific. A Conference had been held at Olmutz, between Baron Manteuffel, on the Prussian side, and Prince Schwartzenberg, on the Austrian, the terms of which are not clearly given. This arrangement is said to have been approved by the Cabinet at Berlin, with some modifications. The Lower House of Parliament were adverse, and in consequence that body would be prorogued to an early date in January. There were apprehensions that the people would manifest high indignation at the settlement, both on account of the indignity offered to the national honour and the vast sacrifices caused by the calling out of the *landwehr*.

Austria had accepted the Olmutz Convention, but continued her warlike preparations. The Austrian and Bavarian papers, in the Roman interest, threaten the utter effacement of Prussia from the map of Europe, because she is a *Protestant* power. Certain papers elsewhere, also predict civil war, and the overthrow of the Church of England!

In France the Assembly had resolved to maintain a strictly neutral attitude as to the German question.

According to some accounts the authorities at Rome are highly delighted at the explosion of indignation in England, while others say, much uneasiness is manifested.

Terrible scenes had taken place at Aleppo. A large band of insurgents had gained possession of the City, and committed terrible excesses among the Christian population. A strong force of Turkish troops, (4,000) had succeeded in routing them with great loss, after twenty-four hours' hard fighting, and completely dispersed them. All the property of the rebels would be devoted, say the papers, to indemnify the Christians for their losses.

The Birkenhead riot would be made the subject of special investigation, while no other meeting there, would be held for the present.

One of the remarkable documents of the season, is the following letter of Lord Beaumont, a Roman Catholic peer. His brother has recently renounced the Roman Communion; and his Lordship may follow his example if, as report goes, he has been excommunicated for writing it! It will be seen that it makes an important distinction as to the *creation of Sees*, which will serve as a key to much of the indignation expressed at this "Papal aggression."

"DUBLIN, Nov. 20, 1850.

"My Dear Lord Zetland—I perceive that, the newspapers have announced the intention of the High Sheriff to call a public meeting to consider the propriety of addressing the Crown, on the subject of the late insult offered to this country by the Court of Rome; and I learn from the same sources of information that the step on the part of the High Sheriff has been taken in consequence of a requisition signed by nearly all the resident peers in Yorkshire. It is a matter not only of no surprise, but of no regret to me, that such a proceeding should be adopted by the country, for the acts in question are of quite as much political and social importance as of a religious and sectarian character.

"The Pope, by his ill-advised measures, has placed the Roman Catholics in this country in a position where they must either break with Rome, or violate their allegiance to the constitution of these realms; they must either consider the Papal bull as null and void, or assert the right of a foreign Prince to create by his sovereign authority English titles and to erect English bishoprics. To send a bishop to Beverley for the spiritual direction of the Roman Catholic clergy in Yorkshire, and to create a see of Beverley, are two very different things—the one is allowed by the tolerant laws of the country; the other requires territorial dominion and sovereign power within the country. If you deny that this country is a fief of Rome, and that the Pontiff has any dominion over it, you deny his power to create a territorial see, and you condemn the late bull as 'sound and fury signifying nothing!' If, on the contrary, you admit his power to raise Westminster into an archbishopric and Beverley into a bishopric, you make over to the Pope a power which, according to the constitution, rests solely with the Queen and her Parliament, and thereby infringe the prerogative of the one and interfere with the authority of the other. It is impossible to act up to the spirit of the British constitution, and at the same time acknowledge the jurisdiction of the Pope in local matters. Such is the dilemma in which the lately published bull places the English Roman Catholics.

I am not, however, sufficiently acquainted with their views on the subject, or their intentions respecting it, to give any opinion as to the effect this newly assumed authority of Rome will have upon their conduct; but I am inclined to believe that the *Tablet* and *L'Univers* newspapers speak the sentiments of the zealous portion of the Roman Catholic community, and that they are the real, if not the avowed, organs of the priesthood. The Church of Rome admits of no moderate party among the laity; moderation in respect to her ordinances is lukewarmness, and the lukewarm she invariably spues out of her mouth. You must be with her against all opponents, or you are not of her; and, therefore, when Rome adopts a measure such as the present, it places the laity in the awkward dilemma I have alluded to. Believing, therefore, that the late bold and clearly expressed edict of the Court of Rome cannot be received or accepted by English Roman Catholics without a violation of their duties as citizens, I need not add that I consider the line of conduct now adopted by Lord John Russell as that of a true friend of the British Constitution.

"Believe me, my dear Lord Zetland, yours very truly,

"BEAUMONT.

"To the Right Hon. the Earl of Zetland."

We give the following letter of the Archbishop of York, on account of his elevated rank in the Church:

The Archbishop of York has transmitted the following reply to an address from the clergy residents in Hull:

"My Reverend Brethren:—With your sentiments on 'the recent aggression of the Roman Pontiff, I entirely agree. You describe it as 'unprovoked and without a parallel.' But surely at the same time rash, precipitate, and ill-advised. So that the 'danger to our civil and religious institutions,' from this bold and presumptuous measure, may not prove so formidable as your address would imply. If, indeed, it had been received with silent submission, or with apathetic indifference, the case would be far otherwise, and the peril imminent. But the religious principle, that mighty instrument of strength and power when well directed, has been roused. The vast majority of our sober-minded and intelligent countrymen treat the insulting message with indignation. They regard it truly as intended to rob our sovereign of the supremacy vested in the crown, to ignore (as if it had no existence) our branch of the universal Church, and to re-establish on its ruins the corruptions of Papal Rome. They earnestly desire, and with God's help are fully determined to maintain, the Queen's lawful and undoubted authority, and, like yourselves, 'to uphold and transmit unimpaired to posterity the sound doctrines embodied in the formularies and Articles of our Church, together with the civil and religious liberties contended for and obtained by the martyrs and confessors of the reformation era, and confirmed by the revolution of 1688.'

"The proceedings taken by the Bishop of Rome would be surprising and unaccountable, but for the well-known fact, that, unhappily, there have not been wanting in our own body some unstable members who, through mistaken or misdirected zeal, by mischievous approximations to the practices and doctrines of his Church, have encouraged and emboldened him in his ambitious designs and daring enterprise.

"You ask me for my 'advice as to the course which you ought to pursue in the present crisis of affairs.'

"The resolutions which you have formed and expressed, testify your sincere and unbending attachment to the constitution in Church and State. You will, therefore, have read with satisfaction and thankfulness the letter of the prime minister. And you may address Her Majesty the Queen, the supreme ruler of this kingdom, and defender of the faith, declaring your dutiful, unwavering, and undivided allegiance to her person, crown, and dignity. You can also lay before the legislature the expression of your unalterable decision that 'no foreign prince, person, prelate, state or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within these realms.'

"I know the diligence and anxiety with which you labour for the edification of your flocks; and I am far from wishing to awaken among you a controversial spirit, which is so apt to engender bitterness and wrath. But you cannot stand wholly aloof. Your weapons, however, must be spiritual, 'The sword of the Spirit, which is the word of God.' Out of that Word you may reasonably be allowed to defend and explain to your own people, from time to time, the principles of your faith and practice; and to point out the enormous errors of the faith and practice of the Romish Church. You may show how irreconcileable these two are with each other, and must ever remain, so long as the intolerant claim of infallibility lasts.

"If this be done with calmness and with the moderation becoming a Christian temper and a sacred cause, much wholesome and necessary instruction may be conveyed, and much good effected; and by endeavouring in the education of the rising generation, to promote an intelligent acquaintance with Holy Writ, and with the truly scriptural character of our Church, you will raise up the strongest barrier that human wisdom and means can provide against any encroachment of the Church or Court of Rome.

"And now, commending you to God, and to the Word of His grace, I subscribe myself, my Reverend Brethren, your faithful friend and servant,

"T. EBOR.

"To the Clergy of the town of Kingston-upon-Hull who signed the address received this 9th of Nov. 1850.

An address to the Queen by the two Archbishops and all the Bishops (except Exeter and St. David's) will be given in our next.

New-York Association

FOR IMPROVING THE CONDITION OF THE POOR.

We have received the annual Report of this benevolent and efficient society, and take much pleasure in calling the attention of our readers to its operations of usefulness and charity during the past year. At this inclement season, while the enjoyment of the good gifts of Providence, and the tokens of love and affection, call forth the best emotions of our nature, let those also be remembered, the hungry, the sick, and the naked, who are appointed of God and His Christ, to test the reality of our faith, and the sincerity of our obedience. We make a copious extract from the Report, which will prove the best recommendation of the society.

"One characteristic feature of the year's operations has been, to *do more than hitherto for the permanent elevation of the indigent.* * *

"Another prominent object in the labors of the year appears in the *more careful regulations of the amount and duration of relief.* * *

"Another marked feature has been the effort *to diminish the number of those who habitually depend on alms.* * * *

"As a corollary to these various labors, *there has been a striking diminution in the number of the dependent poor,* as compared with the previous year.

"During the year ending Nov. 1, 1849, 6,672 families were relieved, containing 29,844 persons. In the course of the year just closed, but 5 725 families were aided, comprising 25,762 persons, thus exhibiting a decrease of 847 families, membering 3,811 persons. The cause of this great disparity in the relief of two successive years, may in part be attributed to the prevalence of the cholera in 1849; but, as will appear, this does not account for all the difference. Two processes being in operation to increase the relative number of the poor, it was perhaps a reasonable expectation that they would increase above the ratio of the population. Many of the rich and prosperous are moving from the city, while the poor are rapidly pressing in, especially by foreign emigration. In the three years and six months preceding September 6, 1850, the almost incrcredible number of 710,315 alien emigrants landed at this port, exclusive of the multitude of the destitute who arrived here by the ports of other States and the British Provinces. It is not known what per cent of the above continue here, but it is certain that most of the provident, energetic class go into the interior, while the idle and thriftless chiefly remain. And though a special department has been fermed for the care of indigent aliens, yet, as many of them refuse the provision and throw themselves upon private charity, they greatly increase the aggregate of the needy, and become an oppressive burden to this Association. Notwithstanding, however, the immense influx of foreign imigrants, and the peculiar exposure of the city to pauperism, from this and other sources, it does not appear that the out-door poor are increasing above the ratio of the increase of the inhabitants but that they are actually *falling below it.* And though some have expressed their belief that the tendencies of this Institution, however wisely conducted, were to augment the dependent class, the contrary appears to be the fact. To show, therefore, the fallicy of such opinions, which impliedly condemn as mischievous all organized charity, and to set, at the same time, the influence of the Association, in this respect, in a true light, the following statistics of the relief granted by it since its formation, are subjoined. And let it be remembered that it is not *a priori* reasonings, but facts and figures, which furnish a basis for all just conclusions on such subjects.

Year.	Families relieved.	Persons relieved.
In 1844	6,251	28,062
" 1845	5,737	35,816
" 1846	5,470	24,615
" 1847	5,580	25.116
" 1848	5,340	24,630
" 1849	6,672	29,844
" 1850	5,725	25,782

* * * * * * * *

"As the Institution continues its operations without cessation throughout the year, the aggregate of the labors thus gratuitously performed, could it be stated, would appear incredible. Some idea of the amount may be inferred from the fact, that the statistical reports of these labors during the past year, fill nearly 4000 pages. But as the Association with all its expansion, increase of Visitors, and multiform labors, carefully adapts its action to the various classes of the poor, and adopts every improvement which experience suggests, its operations continue to move on with progressive energy, economy, and effect.

"The following is a tabular exhibit of the Monthly District Returns from November 1st, 1849, to November 1st, 1850.

1849-50	Families reliev'd. Number of	Persons reliev'd. Number of	Number of Visits
November	864	3,249	1,334
December	2,225	8,267	3,580
January	3,926	14,825	6,490
February	3 949	14,771	6,209
March	3,381	12,686	3,281
April	1,154	4,289	1,449
May	592	2,234	871
June	140	680	260
July	131	564	243
August	183	764	276
September	308	1,153	574
October	329	1,265	602

Received per contributions during the year— $25,807 14
Disbursements for same period $23,821 99

Excess of contributions over disbursemts. $1,985 15

***"But let it not be forgotten, that the Institution, with all its array of instrumentalities and self-sacrificing labors, is only the almoner of the benevolent. They have called it into existence, and on their bounty it depends for continuance. If the necessary means are supplied, it will do its appropriate work; if these are stinted or withheld, its operations, in like degree, will be crippled or fail, pauperism be increased, and an incalculable amount of suffering inevitably ensue. But better things are confidently anticipated than such fears would indicate. It cannot be that the needy in a Christian community will be neglected by the followers of Him, who, for our sakes, became poor, homeless, and dependent; and whose example and teachings show how deep, and tender, and abiding, were the claims of the needy to his regrrd. For His sake, thousands have liberally contributed to their relief; are there not other thousands who will do likewise? Waiving the *imperative duty* of giving, who would willingly forego the *privilege* of sharing in so noble a work? All above want have something to spare for the less fortunate. Let each one give as God has prospered him, remembering who hath said, "With what measure ye mete, it shall be measured to you again," and "The blessing of him who was ready to perish shall come among him; and the widow's heart sing for joy."

☞ The Author of "*Apostolic Order*" has seen, with much surprise, a communication in the *Protestant Churchman*, purporting to be a comment on the first communication, and charging him in unmistakeable terms with holding and inculcating the practice of *Prayers for the Dead*, employing "undue expressions of reverence to the Cross and Lamb and other emblems, and similar accusations "Apostolic Order" informs the readers of the *Churchman*, and of the *Protestant Churchman*, that the said charges are utterly unwarranted in fact, and have no rightful application to him whatever. He charitably supposes that the writer who signs himself an "Old Fashioned High Churchman," is mistaken in the person.

N. B. The P. Churchman will please copy.

New Publications.

A Pastor's Plea for Evangelical Truth in Six Sermons, delivered in Trinity Church, Columbus, Georgia, by the Rev. W. D. Cairns, A. M., Rector. New York, Stanford & Swords. pp. 412.

These sermons are affectionately inscribed to "the Communicauts and Members by Holy Baptism" of the Church of which the late Mr. Cairns was the Rector. and were prepared for the press during his last illness as a mark of his deep interest in their spiritual welfare. They are printed very nearly in the same form in which they were originally delivered, since bodily suffering and the almost total want of sight prevented their revision. The subjects are "The New Creature in Christ Jesus," "The Reconciliation which is by Christ," "The Ministry of Reconciliation," "The Ministry, Representative," "The Sin Offering proclaimed by it," "The Concluding Apostolic Exhortation." To which is appended "a Decennial Sermon preached June 2, 1847, and printed by Request." These Discourses are a clear; forcible, and fervent exhibition of the plan of reconciliation of man to God, as procured through the Sacrifice of Christ, and dispensed in the Church by the Ministry of the Word and Sacraments. The Doctrine of the Incarnation should have been more precisely stated at the outset, though it is every where implied: and could the author have carried into effect the work of personal revision, this want would, doubtless have been supplied. While we rejoice in the evidence here afforded, that the Gospel was faithfully preached to the people of his charge by their devoted Pastor, we cannot but lament that they, and the Church of which they form a part, has been so soon deprived of his valuable services. In these days of cant and pretension we exult in evidenees of ministerial devotion and fearless proclaiming of the truths of the New Testament. The enforcing of Church principles is happily accompanied with the inculcation of religious duties and the practice of personal holiness; and we have thus a satisfactory refutation of the assertion of Pseudo-Evangelicalism, that their unionis incompatible and a subversion of the Gospel. The book, which is published in a very neat style, and clear, bold type, will, we hope, have a wide circulation, and be not only read but digested.

The Christian Philosopher Triumphing over Death, by Newman Hall, B. A. Philadelphia, H. Hooker. N. Y.. Stanford & Swords, 1851.

Mr. Hall, who we suppose is a Clergyman of the Church of England, though there is nothing of doctrinal teaching in the book to prove him such, has given us "A narrative of the closing scenes of the life of the late Wm. Gordon M D., of Kingston-upon-Hull." In some respects it is interesting and evinces much devotion and humility. Dr. G., for some time in his life, seems to have felt deeply the objections made against the truth of the Christian religion, and devoted himself with all the powers of his mind to overcome and remove them. In this he, through the Divine blessing, succeeded, though, as is too common with men of powerful or self-confident minds, he relied chiefly upon his own reasoning, and his own study of the Bible. As his associations appear to have been divines of the (so-called) Evangelical School, his views of Divine truth partook of the same hue, and the narrative is a development of their influence and effect. Every word and *stereotype* expression he used, is noted down, with the usual bad taste of this sort of biographers; while we are left to infer that he had been baptized. The omission to receive the Sacrament of the Lord's Supper was happily not persisted in, in his sickness, though Mr. Hall is very particular to tell us that the Doctor had no "superstitious views" about it and looked upon it as a "mere memorial," and "an act of Christian fellowship," nor is there any expression of penitence for previous neglect. Such shocking phrases as "*I revel in the Atonement*," are quoted *ad nauseam*, and others seem to be the echo of Tobias Crisp. For this, however, perhaps the biographer is chiefly to be censured, whose theology evidently has not been formed upon that of the Prayer Book, and who seems to have composed this sketch not only as an affectionate tribute to the memory of his friend, but as a practical argument in favor of his school, which relies too much upon frames and feelings, and assurances, and not upon the test of a holy, cordial and unreserved obedience to the commandments of Christ.

The Private Prayer Book, being a Collection of Devotions for Daily and Hourly Use compiled from Holy Scriptures and Godly Writings by Wm. H. Odenheimer, A. M., Kector of St. Peter's Church, Philadelphia, H. Hooker. pp. 257.

The name of the compiler will be sufficient recommendation to many, as the previous works he has published have proved so acceptable and useful.

The devotional writers of the Church, as Bishops Wilson, Andrewes, Ken and Taylor, have been diligently consulted and their treasures of piety and rich thought drawn forth for the enkindling of the flame of devotion. There may be a difficulty felt in the use of some of these forms, viz., that the warmth and fervency of these godly men are too high to be at once attained by ordinary Christians, and that the use of such exalted language is apt to become *unreal*. It will be well, therefore, to study and meditate upon the practical rules and instruction in this book, and particularly some portions of God's word, before uttering the elevated strains of piety contained in many of these prayers and supplications.

The Velvet Cushion, by J.W. Cunningham, A. M., Vicar of Harrow. New York, Stanford & Swords. pp. 174.

A pretty edition of this little work, which in England has passed through several editions. It is written in an excellent spirit, and under the guise of a pleasant fiction teaches some wholesome and orthodox lessons.

Poems of Hope and Action by Wm. Oland Bourne, New York. G. P. Putnam, 1850. 8vo, pp. 143.

These pieces are generally characterized by smoothness and correctness of versification, and occasionally by elevation of thought and power of expression. There is an aspiration after Truth and a predicted removal of abuses, tyranny, priestcraft, and error of every kind, without any definition of the precise reforms which the writer has in his mind. But until these are clearly determined *action* cannot be entered upon with any effectual result. The evils and hardships of slavery, are depicted with a glowing pen; but it does not therefore follow that the institution is contrary to the law of God, or that the laws of the country on the subject are to be treated as a nulity. The volume is beautifully printed.

Sketches of Reforms and Reformers of Great Britain and Ireland, by Henry B. Stanton: N. York: Baker and Scribner, 1847.

A vigorously written but one-sided work; a great part of which was originally composed in the form of contributions to the Washington *National Era*. It gives considerable information as to the progress of Reform in England, the principle reform politicians, and the chartist movement. The author has a thorough detestation of the present system of government in that country and extols the *chartists*, who he plainly tells us purpose the entire remodelling of the whole governmental structure on the basis of equality. We apprehend his demigods will find it a somewhat difficult matter.

American Practical Mechanics' Pocket Book and Almanac for the year 1851—compiled and edited by J. L. Kingsley & A. Longbottom, civil and mechanical engineers and Patent Solicitors for the U. States and all European States—235 Broadway New York—pp. 100.

This appears an exceedingly useful little manual, comprising a great amount of valuable and precise information in few words. We would mention particularly the subjects of Patents both in the U. S. and different countries of Europe with the proceedings to be adopted and the rates of fees; Hydrodynamics, gas, enamelling; new inventions; tables in mensuration, weights and measures, coins, and branches of Practical Mechanics. The regulations of the *Great Industrial Exhibition* are also given with directions for forwarding &c. &c. The book may be obtained in Pocket Book form for half a dollar, and is well worth it.

The Great Metropolis for 1851—7th publication. H. Wilson, 47 Ann-St., New York.

This serviceable volume appears in its usual neat and convenient form, and contains the customary details as to City, State and United States officers; Public Buildings. Banks, Hotels, and Charitable Institutions: Rates of Hackney Coaches and Cartages, with a full list of Streets and *Places* in this rapidly growing City, which latter sometimes perplex "the oldest inhabitant."

The Home, or Family Cares and Family Joys, by Frederika Bremer; translated by Mary Howitt. *Author's Edition*. New-York, G. P. Putnam, 1850.

A very handsome edition of this pleasing and celebrated work of fiction, got up in the same style as "The *Neighbours*," published some time since, and will be eagerly sought for by the numerous admirers of the authoress.

Mr. G. S. Appleton, Philadelphia, has published the following books for our youthful readers:—

Youth's Coronal, by Miss *H. F. Gould*, consisting of pretty and simple poetical pieces, calculated both to improve and delight the young.

The Rosebud, a Juvenile Keepsake, by *Susan W. Jewett*, consaining some pleasingly written tales in prose, and graceful poetical effusions, inculcating suitable lessons of moral improvement.

The Boy's Book of Sports and Games gives instruction in various sports, many of a healthy and vigorous character, but not violent or dangerous; and also as to *Angling, Swimming, Rowing*, &c. It is an excellent book of its kind.

City Characters, or Familiar Scenes in Town. —An amusing description of the various occupations of a large city, with appropriate wood cuts.

Winter Evenings, or Tales of Travellers, by Maria Hack. First American, from the sixth London, edition. *Elegantly illustrated*, 1851.

An excellent book, both of instruction and entertainment. It gives accounts of Journeys and Travels in various parts, written in a pleasing and graphic style, and a strict regard to accuracy of detail. Adventures in the Deserts, Golownin's Captivity in Japan, the Loss of the Alceste and of the Wager, Adventures in the Polar Seas, and Captain Bligh's Escape from the Mutineers of the Bounty, are among the narratives. The execution of the book is quite elegant.

The North British Review for November has been republished by Messrs. L. Scott & Co. Its contents are:—

1. *Carlyle's Latter Day Pamphlets*, which erratic productions certainly receive all the praise to which they are entitled, while the most objectionable features are kept out of view.
2. *The Philosophy of Language* is a valuable paper, on the Metaphysics of Grammar, with a special view to the English language.
3. *Review of the Life of Dr. Heugh*, a Presbyterian Divine, with sound remarks on the theory of conversion, on precise and vigilant observation, habits of thought, and acting on "fixed principles."
4. *The Agricultural Crisis*, bidding the farmers of Britain to put their own shoulders to the wheel.
5. *The Reformed Church of France*, its present situation, and the contests that have lately arisen as to the adoption of a Confession of Faith, are well delineated.
6. *Autobiography of Leigh Hunt*.
7. *The English Universities*. Written in a candid spirit, considering the bias of the periodical in which it appears, and offers some suggestions worthy of consideration.
8. *Italian Dictionaries*. A well-written and instructive account of the labours of the *Academy Della Crusca* in Italian Lexicography.
9. *British Association for the Advancement of Science*. A narrative of its formation, meetings, list of members, &c., &c.

This number is a good one, and well calculated to maintain the high character of the periodical, for literature and science.

Blackwood's Magazine for December has also been republished by the same house. It has the usual diversified amount of articles.

1. A continuation of *My Novel*, by Bulwer.
2. *Ancient and Modern Eloquence*, suggestive and discriminating.
3. *Laing's Observations on Europe*.
4. "*Who Rolled the Powder in?*" A poetical squib, founded on an incident in the Gunpowder Plot, and applied to Lord John and his affected zeal at the late act of the Pope.
5. *A Lecture on Journalism*. A satirical piece.
6. *The Great Unknown*. A story.
7. *Modern State Trials*. The proceedings in the case of the Earl of Cardigan forfighting a duel, with some good remarks on the practice, as a violation of the laws both of God and man.
8. *The Defences of Britain*, showing that John Bull had better look out,
9. *The Popish Partition of Britain*, in which the Premier's coquettings with Popery are mercilessly exposed, and his real designs laid bare.

We would call the attention of our readers to the fact that a new volume of each of these publications, together with the *Edinburgh, Quarterly* and *Westminster Reviews*, commences with the first of January next, The whole four Reviews with Blackwood are furnished at the low price of $10, and are published in a very neat and correct manner. They are of different schools in politics, but are all edited by men of the first talent and capacity, and adorned by contributions of the most eminent writers in Great Britain. Those of our readers who can afford it, and have not yet subscribed, should do so without delay.

To Love and to be Loved. A Story, by A. S. Roe, author of James Mountjoy. D. Appleton & Co., N. Y., pp 190.

A brief but well-told tale, the scene of which is laid in New-York, some forty years since. The characters are well depicted, and the narrative is excellent, inculcating lessons of the soundest morality and virtue. Of course it terminates happily, as the title would indicate.

We have received from Mr. D. Dana, Junior, agent of the Sunday School and Church Depository, 20 John-street, a number of excellent publications, recently issued by that Society.

The Noble Army of Martyrs, by Rev. Samuel Fox, M. A., F. S. A., Rector of Morley, Derbyshire.

Simple and admirably written lives of St. Stephen, St. James, St. Barnabas, and other eminent Saints of the early Church. The accouuts of the Martyrdoms, in some cases, are taken from ancient legends; while others are transcripts of the narratives of the early Church.

The Lark, an Example of Cheerfulness. From The London edition.

A charming little book, giving the Natural History of this sweet little songster, with pleasing applications for religious improvement.

The Christmas Secret.—Relating how some good Sunday School Children adorned the Church for Christmas, and the good effect it produced upon a careless father of one of them.

Thomas and Anne Thompson.—One of Mrs. Vidal's pleasing and useful Emigrant Tales, showing the temptation to which that class of persons are exposed, and the benefits of keeping holy tne Lord's day.

Marion Martin, or Truth and Honesty. A simple tale of a servant's domestic life and trials, and teaching the strict rules of upright dealing to be observed both by Masters and Servants. It should be printed in a cheap form for general circulation.

The Two Mechanics, a narrative by the Rev. Richard Cox, A. M., Rector of Zion Church, New York.

An admirable little tale, and we add higher recommendations than our own—simply observing that they are richly deserved.

From one of our Bishops.

"I have read "The Two Mechanics." and think it an interesting Narrative, well adapted to expose the evil consequences of improvidence and extravagance, vices too common in our day."

From Another.

"'The Two Mechanics' is a perfect jewel of its kind; I have read none yet more likely to do good. It is suited to all latitudes. Pray give my thanks and profound regards to brother Cox, and ask him to follow up this with others of like character and tendency,"

The above are beautifully printed and adorned with well executed illustrations prepared expressly for the works.

Harper's Monthly Magazine for December has a more than common variety and interest in its well selected articles. Especially we may mention *Goldsmith's "Deserted Village,"* with many appropriate wood cuts. A new volume commences with this number, and the circulation is rapidly approaching 60,000 monthly.

We acknowledge also, Shakspeare's Dramatic Works. No. 29, containing *Coriolanus*, and completes the 5th volume; The Trur Catholic for December and January; The reprint of the Medico-Chirurgical Review for October by Messrs. R. & G. S. Wood, with several other periodicals; a multitude of pamphlets are waiting for acknowledgment with several volumes to be hereafter noticed.

The *Catalogue* of Mr. Kernot, 633 Broadway, presents a full collectiou of *Stndard Works* appropriate to the season.

Diocesan Intelligence.

New-York.—*Episcopal Services*.—The Rt. Rev. Dr. Chase, of New Hampshire, has been invited by the Standing Committee to perform Episcopal duties in this Diocese until the first of May next, and has accepted the invitation. It is expected that the Bishop will spend several weeks in New-York, after Septuagesima, for the purpose of administering *Confirmation* in a portion of the Churches in this city and Brooklyn. He will hold a general Ordination on the second Sunday in Lent. Candidates for the Diaconate and Priesthood must send in their papers to the Standing Committee on or before the 1st of March.

New York.—*St. John's Church, Brooklyn*.—Rev. Samuel Roosevelt Johnson, Rector of this Church, recently resigned the rectorship thereof, in consequence of receiving an appointment as Professor of Systematic Divinity in the General Theological Seminary; and the Rev. N. A. Okeson, of Virginia, has been called to, and accepted the charge of the same. Upon the occasion, the following correspondence occurred between the Vestry and their late Rector, accompanied with a presentation of a service of Plate.

"To the Rev. S. R. Johnson, D.D., Rector of St. John's Church, Brooklyn.

Rev. and Dear Sir,—

We, the Wardens and Vestrymen of St. John's Church, Brooklyn, in responding to your communication announcing your election as Professor of Systematic Divinity in the General Theological Seminary, your acceptance thereof, and your consequent resignation as our Rector, beg leave thus to address you—

We congratulate you Sir, upon your elevation to the high and important position you are about to occupy, and the Church, upon the acquisition of one so eminently qualified to adorn it.

For ourselves and the Congregation we represent, we would remark that during the whole period we have enjoyed the advantage of your charge over us, we have observed your anxious care for the spiritual welfare of all; the truths of our holy religion have been faithfully and regularly read to us; the words of admonition, advice, instruction, and consolation have been so constantly preached to us, and so ably enforced, that we trust, a lasting effect has been produced, the beneficial influence of which will not fade away as you retire from our midst, but serve to guide and comfort us in our future trials through life. Sir, we do not exaggerate when we say that the interest you have ever evinced for the congregation of St. John's, has produced a deep-rooted affection for you our beloved Rector. We are about to sustain a severe loss, a void will be produced not easy to fill, and its effects will long be felt; the lessons of humble submission which you have taught us to consider as our duty, however come in to our aid, and we yield to the necessity, as Christians should do, consoled by the hope, that our loss will prove your benefit.

In retiring from our Church, you carry with you our sincere wishes for the long continued welfare, health, and happiness of yourself and family.

We trust your new avocations will afford you frequent opportunities to come among us and receive the welcome which will always await you.

Accompanying this, you will receive a set of Plate presented you by the members of the Vestry and the Congregation as a slight token of their esteem; we ask your acceptance thereof, and remain very faithfully your friends,

Wardens—Isaac Odell,
A. G. Hanmond.
Vestrymen—Elijah Purdy,
Alfred Emanuel,
David A. Robbins,
Charles Christmas,
David Gardner,
Henry S. Hayward,
Samuel E. Johnson,
Alfred G. Stevens.

"To the Wardens and Vestrymen and Congregation of St. John's Church, Brooklyn.

My Dear Friends,—

I have received with grateful emotions, your courteous and affectionate letter expressing your personal attachment and kindest wishes with your regrets at the termination of our pastoral relation.

I dare not appropriate all your choice commendations though conscious of earnest interest in your personal welfare, temporal and spiritual, and in the welfare of your parish, "St. John's Church, Brooklyn," founded by a brother so near to me by family ties, and so beloved for his own sake (Rev. Evan M. Johnson) and by him vigorously tended for twenty years and more; I humbly hope it may not have suffered materially in the three years and a half of my Rectorship. May my young, gifted and energetic friend whom you have called to succeed me as your Rector, be so blessed by God's Providence and Grace, that under his care the parish may be spiritually and temporally prosperous.

It is one pleasing circumstance to me, that in accepting the Professorship of Systematic Divinity in our General Theological Seminary, I am not so distant but that we can still hold social intercourse, and that I, and mine, can occasionally worship in your beloved temple.

And what shall I say for the set of silver plate which you have so handsomely presented to me? What can I say, but tell my real feeling—that I am proud of it—that I am glad for it—that it is especially dear to me as an abiding memorial of your regard and affection—that it shall be cherished with all care and honor and be handed down as a sacred legacy in my family.

Brethren beloved in the Lord, commending you to the grace of God, I remain most respectfully and most affectionately your friend and servant in Christ,

Samuel R. Johnson."

Upon the pieces of plate is the following inscription:

"From the Wardens and Vestrymen and Congregation of St. John's Church, Brooklyn, to their beloved Rector," and on the reverse the initials S. R. J.

We learn that it is the intention of Mr. Okeson, the Rector elect to enter upon his duties on or about the first Sunday in January next.

Western New York.—On Sunday, December 8th, Bishop De Lancey visited Zion Church, Palmyra. Morning Prayer was read by the Rector, the Rev. Amos B. Beach, aud the Bishop preached, confirmed *eight* persons, and delivered an address to the persons confirmed.

In the evening, Prayers were read by the Rev. Mr. Beach, and the Bishop preached. Large congregations attended these services. *Gosp. Mess.*

Massachusetts.—*Christ Church, Boston*.—It will be seen by the following letter that the Rev. John Woart has resigned the rectorship of Christ Church, in this city. A very large circle of strongly attached friends will hear of this step with the deepest regret. Our reverend brother during his connection with Christ Church, has strongly endeared himself to both clergy and laity in this city and diocese, who have enjoyed the pleasure of his society. His field of labor was one involving a degree of labor, or care, and attention, of which very few even of his most intimate friends were fully aware. His health during the last summer failed, and he was brought to death's door, by a severe sickness. We are happy to know that he is now in much better health than he has enjoyed for some time, but deems it prudent, under the advice of his physician, to be relieved of the cares of parochial duty for a few months. We hope soon to see our brother with renewed health and strength, again actively engaged in the discharge of those labors in our diocese, in which we kuow his heart most delights.—*Witness.*

Maryland.—*Consecration*.—On Thursday, Dec. the 12th, the new Church in the village of Woodville, in St. Paul's Parish, Prince George Co., was solemnly consecrated to the service of almighty God by the name of St. Mary Church. The deed of donation was read by the Rector, the Rev. John H. Chew. The sentence of consecration, by the Rev. Henry Williams, of All Saints Parish, Calvert Co. Morning Prayer, to the Creed, was said by the Rev. Erastus F. Dashiell, of Christ Church Parish, Calvert Ca., and the remainder by the Rev. F. R. Hanson, of St. Paul's Parish, in the same county. The Lessons were read by the Rev. Mr. Williams. The Bishop preached, confirmed ten persons, and administered the Holy Communion, assisted by the Rector of the Parish. A numerous and deeply attentive congregation more than filled the neat and well proportioned frame building which was set apart to the sacred uses for which, within the last three years, it has been constructed.

Ordination.—At a special ordination holden in Christ Church Parish Church Calvert Co., on the second Sunday in Advent, December 8th, the Rev Erastus Franklin Dashiell, Deacon, was admitted to the Holy order of Priests. The Rev. Francis R. Hanson, Rector of St. Paul's Parish, presented the Candidate, and, with the Rev. Henry Williams, of All Saints Parish, joined in the imposition of hands. The Bishop preached on the occasion.

Confirmations.—On Monday, December 9th, in the chapel of Christ Church Parish, Calvert Co., 4 persons were confirmed.

On Tuesday, the 10th, in St. Andrew's Parish, St. Mary's Co., 8 persons.

On Wednesday, the 11th, in All Saints Parish, in the same county, 2 persons.

On Thursday, the 12th, in St. Mary's Church, Woodville, St. Paul's Parish, Prince George County, 10 persons.—*Banner*.

Clerical Changes.

The Rev. J. J. Nicholson, having accepted the Rectorship of St. Thomas' Parish, Baltimore county, has resigned Somerset Parish, in Somerset county.

The Rev. Samuel K. Stewart, Deacon, has been elected to the Rectorship of Worcester Parish, Worcester county, and has accepted the same. P. O. Berlin, Worcester Co.

Died.

In this city, on the 18th instant, Mrs. Margaret E. Wilmerding, aged 31, wife of William E. Wilmerding, Esq., and daughter of the late Thomas Lawrence, Esq.

By the inscrutable decree of an all-wise Providence, the subject of this notice has been suddenly stricken from a life which she had eminently graced; and her family and friends plunged in the deepest sorrow. As our heavenly Father never willingly grieves or afflicts the children of men, so may the sufferers in this instance neither murmur nor repine, but bow submissively to the divine will and fully realise in this unlooked-for dispensation, a chastisement intended for their everlasting good. "Righteous art thou O Lord! and upright are all thy judgments, O! merciful Father."

Having been early confirmed in our holy religion, our departed friend duly regarded its precepts and zealously performed its duties; in the endearing relations of daughter, wife, parent, sister, and friend, its influence was beautifully manifested, whilst her amiable and affectionate disposition shed a lustre over her well formed character.

Surrounded by all that could adorn, or render life a desirable blessing,

"She plann'd full many a sanguine scheme
Of earthly happiness—romantic schemes,
And fraught with lovliness; and it is hard
To have the hand of death arrest her steps,
Throw a chill blight o'er all her budding hopes,
And make a swift consignment to an early grave."

Grateful in being able to minister to the wants of others, her alms were given without ostentation: nor did she assume consequence from the possession of so large a share of earthly blessings; but at all times paid a becoming deference to her fellow "heirs of the same common promises," and exerted her faculties and distributed her bounty for their good.

Whilst we mourn our loss, may we follow her example and take the Great Founder of our faith for our guide and pattern here, that we also may be prepared for our great and last change.

As her life was drawing to its close, she prepared her nearest friend for the fatal event, and soon after, reason, senses, speech, and breath, forsook her body seemingly at the same moment; and none can doubt that her spirit will be found with the just made perfect at the last day.

"Her virtues after active effort here
Beneath a brighter sun and in a nobler soil,
Transplanted from this sublunary bed,
Shall flourish fair, and put forth all their bloom."

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture IX, (Sunday, Dec. 29,) *The Writings and Opinions of Bishop* Jewell.

Service at 7½ P.M.

LECTURES ON THE APOCALYPSE.

The Rev. John Grigg will deliver the second Lecture of the series, on Sunday evening, the 29th instant, at Constitution Hall, 650 Broadway, service commencing at 7½. Seats free. Morning service is also held at this place at half-past ten.

CHURCH OF THE MESSIAH,
Seats Free.

The Fair, the nett receipts of which, will be appropriated towards the liquidating the debt of the Church, and in aid of its current expenses, is now open, and will continue (God willing) during the Holy days, in Convention Hall, 177 Wooster street, between Houston and Bleecker. The managers do hereby most respectfully appeal to the benevolent ladies and gentlemen, for aid, and do trust they will call, see, examine, and purchase some; if not, al o very superior articles that are offered for sale, some of which are the Gift of the Ladies of England, and kind Episcopal Ladies of this city.

ST. MARY'S HALL.

The Twenty-eighth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., Rector, or to Rev. Reuben I. Germain. Principal at Burlington, New Jersey. Oct 30—2m

BURLINGTON COLLEGE.

The Ninth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., President, or to the Rev James W. Bradin, Rector, Burlington, New Jersey.

Oct 30—2m

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Nov. 15th, the following contributions, viz.:

Winchester, 10; Int, 2 41; G E, 3; T E, 5; Zion, Newport, 12; Intercession, NY, 10 25; Grahamville, 16 93; Sigma, Ohio, 7; Wakeman, 1 20; Monumental, Richmond, 81 25; St Paul's ditto, 139 44, and 60; Christ, Hudson, 20; Manager of the Col'd Home, 15; St Johns, Buffalo, 3; Holmesburg, 3 50; Atonement, Phila, 7 10; Frankfort, 28 94; Holy Trinity, Brooklyn. Omited 7th Nov, 100. W A S, 50; R M Larned for Mrs Henisy, 202; St Philips, Charleston, 21; Richland, 10; Lecture, 50c; Peshine, 3; C A, 2; Princeton, 10; Sigma, 4; St Marys, 4; Dresden, 10; Madison, 5; Booneville, 4 50; Esopus, 18; Mediator, NY 10; Columbus, Geo Trinity, 63 5. Total, 981 93.

For the Treasurer, P. P. IRVING,
Dec. 15, 1850. 2 Park Place.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 3d inst.

Annual Subscribers at $2 each.

J R Livingston Jr, Wm H Hobart MD, A B McDonald, R Strong, W Betts, J Caswell, Mrs H C DeRham, C N S Rowland, W A Duncan, J Alstyne, Mrs L M Hoffman, B J Hathaway, H Fisher, Miss M Duffie, Mrs H Chauncey, A B Sands, G H Bell, C Williams, G G Van Wagenen, P D Collins, A B Neilson, H M Cogden, Edgen J Barton, J P Atkinson, J Randall, Miss A A Ballow.

C B Bostwick, 4; J Van Norden, 3; C N S Kane, 3; Mr & Mrs D A Cushman, 4; H Lord, 3; Mrs W A Spencer, 5; Mrs J Punnette, 3; S T Skidmore, 3; St Lukes, Jacksonville, Ala, Rev D D Flower, 3; W Moore, don, 5.

Annual Subscribers at $2.

W Kemble, Miss H Haight, J Buckley, Jr, N Jarvis, Miss M Robert, Mrs S A Ramsen, Mrs J Webb, F DePeyster, J Caswell Mrs K Rogers, Mrs M Brown, N F Moore, LL. D, Mrs I Gibson, 5; Mrs J C Stevens, 5; D Austin, 5; G C Vanplanck, 5; Mr and Mrs J P Van Horne, 10; St Marks ch, Candor Tioga Co, W NY, Rev John Bayley, 1; Ch of the Holy Trinity, San Francisco, Rev F S Mines, 25. Total, 169.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec. 19, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 9th inst.

Annual Subscribers at $1 each.

W M Hobart MD, G G Van Wagenen, C N S Rowland, C Congdon, W A Duncan, E J Barton, J P Atkinson, Mrs L M Hoffman, W B Ballow, Miss A A Ballow. W Betts, H Fisher, Miss M Duffie, Mrs J Punnett. A B McDonald, 2; J Caswell, 2; Mrs H C DeRham, 2; A B Neilson, 2; S T Skidmore, 2; W Moore, don, 5; Mrs I Gibson, 5; Miss H Haight 1; J Caswell, 2; J Buckley, Jr, 2; Mrs J C Stevens 5; Miss M Robert, 1; Mrs S A Ramsen, 2; G C Verplanck, 2; F DePeyster, 1; N F Moore, LL.D, 1; St Mark's ch, Candor, Tioga Co, Rev J Bayley, 1. Total, 52.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec. 19, 1850. 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 1st Oct., the following contributions, viz.:

From St Andrew's ch, S I, 43 22, and Trinity, SI, Rev Dr Moore, 19 42; St Johns, Monticello, Rev E K Fowler, 3; St Peters, Westchester, Rev C D Jackson, 50; St John chapel, NY, Rev Dr Wainwr ght, 94 51; Calvary, NY, Rev Dr Hawks, 240; St Pauls, Sing Sing, Rev W F Halsey, 13; Ch of St John the Baptist, NY, Rev C R Duffie, 5 50; Ch of the Crucifixion, NY, Rev Dr. Schroeder, 27 2; St Thos, NY. Rev Dr Whitehouse, 51 46; Ch of the Holy Innocents, Albany, Rev S Reed, 16; Ch of Ascension, NY, Rev G T Bedell, 238 22; Trinity, New Rochelle, Rev Dr Morgan, 10 40; Christ, NY, Rev C H Halsey, 60 10; Ch of the Holy Trinity, Brooklyn, Rev Dr Lewis, 60; Ch of Annunciation NY, Rev Dr Seabury, 83 71; St Pauls, Troy, Rev R B Van Kleeck, 48; Grace, Cherry Valley, Rev J L Townsend, 2; St Pauls, Glencove, Rev S Douglass, 10; Trinity, NY, Rev Dr Higbee, 64 74; St Stephens, NY, Rev Dr Price, 50; Ch of Transfiguration, NY, Rev J H Haughton, 25; Ch of the Holy Communion, NY, Rev Dr Muhlenberg, 71 43; St James, Goshen, Rev J T Cushing, 21; St Bartholomews, NY, Rev P S Chauncey, 99 52; Ch of Epiphany, N Y, Rev Lot Jones, 11 58; St Lukes, Brooklyn, Rev J W Diller, 7 14; St Michaels, Brooklyn, Rev E M Johnson, 7 50; St Johns, Cold Spring Harbour, Rev W W Olsen, 7; A C C, endorsed in note 'for Aged and Infirm Clergymen,' 2; Trinity, Potsdam, Rev J H Hubbard, 12 25; St James, Hyde Park, Rev Dr Sherwood, 20; St Johns, Brooklyn, Rev Dr Johnson, 23 58. Total, 1498 30.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Dec. 17, 1850. 55 Water street

P. E. CHURCH MISSIONARY SOCIETY FOR SEA MEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 12th Nov. last.

Deming Duer, ann, 2; G C T Seamen, ann, 5; Elizur Ward, ann, 2; C Tracy, ann, 5; coll at the ch of the Holy Com, for Books, 7 10, for the Mission, 10 30; Mrs W J Comell, ann, 3; A P Pentz, ann, 2; G F Everson, ann, 2; sundry don thro' S B Caldwell, 2 27; don from the N Y Bd of Underwriters, 250; Miss E Terrell, ann, 2; coll at St George's ch, Hempstead, LI, 9 25; G D Morgan, ann, 5; coll at St Anns, Brooklyn, Sunday 24th ult, 113 64; J M Kapfer, ann, 2; C W Carmer, 5; Wm H Popham, ann, 2; W S Popham, ann, 2; coll at Christ ch, Brooklyn, 36; G Wight, ann, 5; don, 20; Mrs H Fisher, ann, 2; H Fisher, ann, 2; A Banning, ann, 2; J D Abrams, 2; F B Satterthwaite, ann, 2; F Smith, Jr, ann, 2; H Trowbridge, ann, 2. Total, 506 50.

E. M. DUNCAN, Treasurer,
New York, Dec. 10, 1850. 114 Wall-st.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From L P, a bundle of wearing apparel, from A C C, 2; by Messrs Stanford & Swords, a widow's mite, 5; being the tithe of a small annuity, and a thank-offering for the continuance of health the past year; from C, 50.

Lot Jones, 77 2d Avenue.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue.

Dec. 24, 1850.

THE POOR.

The subscriber, Rector of the church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

By Messrs. Stanford & Swords, from J. H. R., $5.

B. EVANS, 172 Broome st.

Further donations for the poor are respectfully solicited. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 172 Broome st.

December 24, 1850.

THE DESTITUTE.

The Rector of the free church of the Good Shepherd, thankfully acknowledges the receipt of five dollars from "a Churchman of Wetumpka, Ala.," for benevolent purposes. It has already comforted the fatherless and the widow. Would be glad to know the kind donor's name for a special reason.

Donations for the sick and needy may be left for the subscriber, at Stanford & Swords', 137 Broadway, or at his ence, 137 Madison st., N. Y.

RALPH HOYT.

THE POOR.

St. Simon's German Free Church. The subscriber gratefully acknowledges the receipt of "a bundle of clothing, from a member of the Church of the Epiphany," for the poor of his parish.

Further donations of either money or clothing, are earnestly solicited, and may be left with Messrs. Stanford & Swords, 137 Broadway, or at 276 Houston st.

THOMAS COOK.

LITTELL'S LIVING AGE, No. 346, 12½ cents. Commencing New Year and a New Volume.

CONTENTS.

1. Augustus Neander, *British Quarterly Review*.
2. The Urban Devastator, *Spectator*.
3. Battle of Hohenlinden, *J. T. Headley*.
4. Life and Maxims of La Rochefoucauld, *Sharpe's Magazine*.
5. Maurice Tierney, Chap. xvi and xvii, *Dublin University Magazine*,
6. English Critics on American Songs, *People's Journal*.
7. Kings' Speeches and Presidents' Messages, *Morning Chronicle*.
8. Diplomacy,—Nicaraugua, *London Times*.
9. Prussia's True Policy, *Daily News*.
10. The German Quarrels, *Examiner*.
11. Cost of Arming Europe, *London Times*.
12. Union of the Austrian Empire, *Do*.
13. India, *Spectator*.
14. Brazil, *Do*.

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ORGANIST.

A YOUNG ORGANIST brought up in a Cathedral Choir in the Church of England, desires a situation. His position was that of Assistant Organist in the Cathedral of Armagh, from which his letters of introduction are. His references here, are to Dr. Hodges, Organist of Trinity; Rev. Arthur C. Coxe, Hartford, or to Prof. McVickar, No: 8 College Green.
Dec 14 tf

THE EVERGREEN, FOR 1851.

THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

The January number will commence the first of the second series of "Letters from Jerusalem," supposed to have been written by a young Jewess to her father, residing at Alexandria. The period selected, is that in which our Lord was upon the earth, and the events which occurred and the persons who lived during that time, are brought before the reader as by an eye-witness. These letters are written expressly for this magazine, by Prof. J. H. Ingraham, of Nashville, Tennesee, and the deep interest of the subject, together with the animated and popular style of the author, have gained for the narrative, an extraordinary degree of favor.

"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

In addition to these, our list of contributers contains a large number of names of the best and most vigorous writers in the country. In point of talent and ability, and interest, the Evergreen for 1851, will excel any volume heretofore published.

The Evergreen will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful Steel Engraving.

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Any clergyman or other person, sending us 15 subscribers, and the payment in advance therefor, shall receive a complete set of the Evergreen from its commencement, (being 7 volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently decided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Ricard Cox, contain much historical information and much edifying readsng. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor Ingraham, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributor to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving.

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

WM. H. ONDERDONK, Proprietor,
142 Broadway, N. Y.

Poetry.

For the Churchman.

"The Shadow of a Great Rock in a Weary Land."

Lesson for Fourth Sunday in Advent.

Oh who, to whose lot there have never been wanting
Each comfort and bliss which a home can command,
Can tell what is meant by a traveller panting
For shadow of Rock in a dry weary land?

Not so the tired pilgrim, in desert while lying,
Stretched out from fatigue on the hot scorching sand,
How throbs that wrung bosom, so anxiously sighing
For shadow of Rock in a dry weary land!

Still keener his anguish, if desert delusion,
The mirage, have pictured a shelter at hand,
When hastening he finds, to his utter confusion,
No shadow of Rock in the dry weary land.

And oh, when the wind of the desert destroying
Each effort for safety doth loudly demand,
Then,—then does he prize, in full value enjoying,
The shelter of Rock in a dry weary land.

'Tis thus in the journey of life with the traveller:
While yet on his entrance, its troubles unknown,
How little in youth is then prized by the reveller
The Refuge which JESUS holds out to His own.

But lo, when the tempests of life are assailing,
And the traveller now 'midst its conflicts is thrown,
He looks, when he finds the world's promises failing,
To the Refuge which JESUS affords to His own.

But 'tis when at length his sad journey is ending,
And Death his approaches have clearly made known,
He feels the true value—all value transcending—
Of the Refuge which JESUS bestows on His own.   Z.

Selected Matter.

(From Sharpe's London Magazine.)

The Charities of London.

Continued.

The consequences of crime are too often fatal to those who, whether through ignorance or example, have been led to its commission. Society visits upon the head of the offender obloquy and disgrace. The man who has once by his own act placed himself beyond its pale, can never return. He is branded; and neither repentance nor reformation can wash out the stain. His children come into the world with the mark of infamy upon them. They can procure no employment; the publicity afforded to the actions of their parents or relatives has robbed them of all chance of obtaining an honest livelihood. No one will trust them. The seed of evil was so firmly rooted in their character that it seemed as though it must burst forth. The child, early rendered cunning and callous, and long before its time forced to speculate upon the chance of a livelihood—not endowed with sufficient moral courage to face society—sees no resource but to plunge into the same career that its father did before him; and theft, larceny, burglary, murder, forms his means of subsistence. If interrogated upon the causes which have operated to produce these results, he would throw back the blame upon society, which had coldly shut its doors upon him, and refused to admit him within its boundaries.

We are accustomed to look with too much harshness upon the vices of our fellow-creatures; satisfied to accept results, without investigating the causes which have been at work. We are all too fearful of trusting to repentance, too averse to be the first to receive within our circle one that has been tainted by the atmosphere of sin: the contact is looked upon with horror. That our children should mingle with their children—no! it cannot be. Many, however, may take the question home to their hearts. How much of this evil might there not have been averted, if private benevolence and charity had been more active in withdrawing little children from the circle of vice,—in assisting the orphans of those who have suffered the penalty of the law for their crimes, to ways of virtue? How much more beautiful to withdraw these poor and much-to-be-pitied children from the path of vice, than to punish their after offences, for which society is more responsible than they are themselves. The greatest vindictiveness and animosity are shown, too, to young women who have, in some moment of forgetfulness,—or who have been tempted, the world never knows how, who have been deceived by false tales,—been induced to fall from their high estate. Their sins are visited heavily upon them, and, strange to say, oftenest most heavily by women themselves, who ought to pity and forgive such errors. Those who have never been tempted know not the force of temptation. All allowance is of course to be made for the infringement of social laws they have committed. Of course we are ready to say that they have outraged those delicate laws which stand immutably round a woman, and which, when once she has infringed in the smallest degree, she can never replace herself in the social scale, in the same position she previously occupied. But while virulence and malice, and scorn are showered upon the victim, those who have caused the evil, who have been the origin of the sin, go unpunished; society has no terrors for them. Woman is especially hard upon the fallen sisterhood—at least, in outward show, and in words; but urged by a forgiving spirit, which their pride induces them to conceal, they secretly assist numerous establishments open for the reception of the erring. Crime no longer constitutes the destruction of all earthly hope; the sins of youth, the failings and frailties of a riper age, may be wiped away entirely. The moment the mind turns away, disgusted with its position—at the time when accumulated wrongs, sufferings, crimes, and remorse pass heavily upon them—when self-destruction seems the only hope, they are welcomed within the walls of an institution adapted to their condition, in which they meet, from the hands of women, the greatest tenderness, sympathy, kindness, and attention. No voice is raised against them in reproach; no finger of scorn is pointed at them, no retributive sneer, no threat of vengeance. They are received freely; and they often find there the shielding from scorn and ignominy which they have, perhaps, sometimes sought in vain beneath a mother's roof. There, at peace, surrounded by order, propriety, gentleness, and firmness, they are taught to become reconciled to themselves, and to the God they have disobeyed. The sin which the sinning world will not forgive, is forgiven by One who never sinned; and they are enabled to go forth again into the world, cleansed, as Christ cleansed the leper.

It has seldom if ever happened that those who have been once rescued from the power of evil, have ever returned to the pursuit of crime. They have been placed out in the world in good situations, and they have outlived the reputation of their youth.

1 Foundling Hospital.
2 Lock Hospital and Asylum.
3 Magdalen Hospital.
4 London Female Penitentiary.
5 British Penitent Female Refuge.
6 London Society for the Protection of Young Females.
7 Female Aid Society.
8 Home for Friendless Young Females.
9 Home for Penitent Females.
10 Westminster and North West London Female Asylum.
11 St. Marylebone Female Penitentiary.
12 Associate Institute.
13 Bridewell.
14 Philanthropic Society.
15 The British Ladies' Society.
16 Refuge for the Destitute.
17 Royal Female Philanthropic Society.
18 Sheriffs' Fund.

We arrive now at those institutions which address themselves more directly to the poor. That term—"the poor," signifies not a mere handful of individuals, as in the comprehension of some it seems to mean, to whom a casual assistance will afford immediate relief; but is a large mass of our population, scattered over every country district, town or village, in the kingdom. Threading the metropolis in and out, driving through its broad open streets, gazing upon the wealth and magnificence we meet at every turn, the splendid equipages, the luxurious dresses of a large class, we can scarcely transport ourselves in imagination to the degrading contrast shown in low dark alleys, where the houses nearly meet overhead, where every noisome odor, every fœtid effluvia rises, where disease and sickness are continually generating, where the pure breath of heaven never enters, where small, dark, ill-aired, ill-ventilated rooms and cellars are found densely inhabited by human beings, wallowing, not living, in the midst of dirt and rags, who roll on in the daily round assigned to mortality, whose food is wrung from the heart of the passer-by, whose prayers are only a curse upon society, whose hope ventures no further than the morrow, and who are perfectly reckless as to what the future may bring forth.

Imagine, in the bitterest and most nipping frost, when the intense cold seems to freeze the very breath which God gave them for enjoyment, as it comes from the body, a whole family huddled, numbed with cold, despair written upon every countenance, from the pinched little features of the babe, nestling upon the mother's emaciated breast, to the stern unbending face of the father, who, suffering from the keenest agony which man in health can know, hunger, feels a still keener pang in the consciousness that he has called into existence a host of human beings, who like himself in the time to come are destined to suffer the same cold, hunger, despair, and misery. What shall send relief to these suffering creatures, what imposture shall they or need they practice, to obtain a mouthful of bread? Come, let them leave their dark and cheerless cellars, and go forth into the streets; let them sit down on the cold stone and look, not speak to the passers-by. The pompous owner of thousands, enveloped in fur and comfort from head to foot, with yet greater heat derived from indulgence in artificial stimulants, marches by and mutters between his teeth,'Gross imposture!' Yes, another and another pass by, and turn in scorn from the appeals of children's eyes, who in silent suffering cannot suffer tears to trickle down their cheeks. Yet all is imposture; there is no poverty in the land, and unless some charitable person possessed of fewer means but larger capacities chance to near the spot, there is no resource but death or crime to terminate sufferings beyond the power of mortality to endure much longer. Then again, hundreds exist in this wealthy metropolis, who have not the luxury of a shelter from the elements. Their dreary couch is an empty sewer pipe, the bare ground, the arches of bridges, the unfinished dwelling, or the cold stones. Early travellers through London would be surprised at the holes and corners, the pestiferous crevices from which, wrapped in rags and pinched by starvation, human beings roll forth into the light of day to commence another circle of wretchedness and crime. Poor women glide with forms so frail, that the wonder is how they can sustain themselves, much more the little one who nestles in her bosom, and who seems to constitute the only link which binds her to her fellow-men. She glides past dark corners, seeking a resting-place out of sight of the passer-by and those members of constituted authority who urge her on from step to step, from doorway to doorway, until exhausted nature sinks beneath the trial. Let those who sleep upon beds of down, and sink to peaceful slumbers upon a pillow never, perhaps, moistened by a tear, think upon the broken-hearted mother and sorrowing little children, who crouch in rain, and wind, and snow, under the shelter of a doorway, or lay their shivering forms upon the cold stones of a damp alley; let them think of these, and inquire if nothing can be done to avoid this.

To obviate at least a portion of those deplorable results arising from this dreadful position, those buildings called Refuges for the Homeless have been formed; and though inadequate to supply the wants of all the vast body of destitute which exist in the metropolis, their effect has been extremely beneficial in palliating those sufferings which, if reflected upon, harrow up our feelings beyond description. Here they may at least reckon upon shelter for the night, and a warm comfortable meal in the morning, which, at all events, makes them go forth to their employment, whether at begging or aught else, with vigor.

We will conclude our brief outline of Mr. Low's work, by the following table. There are in the metropolis numerous savings banks and loan societies, besides Chelsea and Greenwich hospitals, not included in the following table, which will convey some idea of the stupendous machinery at work for the relief of the poor, the advice of the sick, and the protection of the homeless.

		Income from Voluntary Contributions. £	Income derived from Funded Property, or otherwise secured. £
General Medical Hospitals,	12	31,265	111,641
Special Medical Charities,	50	27,974	68,690
General Dispensaries,	35	11,470	2,954
Preservation of Life, &c.,	12	8,730	2,773
Reclaiming the Fallen,	18	16,299	18,737
Relief of General Distress,	14	20,646	4,234
Relief of Specified Distress,	12	19,473	10,408
Aiding the Industrious,	14	4,677	2,569
For the Blind, Deaf and Dumb,	11	11,965	22,797
Asylums for the Aged, &c.,	103	5,857	77,190
Charitable Pension Societies,	16	15,790	3,199
Ditto for Specified Classes,	74	19,905	83,322
Orphan Asylums, &c.,	31	55,466	25,549
Educational Foundations,	10	15,000	78,112
Charitable Modern ditto,	4	4,000	9,300
Church Aiding School Societies,	40	159,843	158,336
Bible and Missionary,	35	494,494	63,058
Total,	491	1,022,864	741,869

We are indebted to the Banner of the Cross for the foregoing extract.

BIOGRAPHICAL SKETCH OF SIR JOHN FRANKLIN.—Sir John Franklin was born in 1788, at Spilsby in Lincolnshire. He entered the navy, Oct. 1 1800, as a boy, on board the *Polyphemus*, 64, Capt. John Lawford, under whom he served as midshipman, in the action of Copenhagen, April 2, 1801. He then in the *Investigator* sloop, sailed with Capt. Flinders, on a voyage of discovery to New Holland, where, on joining the *Porpoise*, armed store-ship, he was wrecked on a coral rock, near Cato Bank, Aug. 17, 1803. While on his passage home in the *Camden*, East Indiaman, Mr. Franklin had charge of the signals, and he distinguished himself at the celebrated repulse of a powerful French squadron, under Adm Linois, Feb. 15, 1804. On his arrival in England, he joined the *Bellerophon*; and subsequently, under Capt. Cook, took part in the battle of Trafalgar. On being transferred to the *Bedford*, 74, Mr. Franklin was confirmed a Lieutenant of that ship, Feb. 11, 1808, and escorted the Royal Family of Portugal from Lisbon to South America.

During the after-part of the war he was chiefly employed at the blockade of Flushing; he then, toward the close of 1814, joined in the expedition to New Orleans; and for his brave conduct, on Jan. 8, 1815, he was officially and very warmly recommended for promotion. On Jan. 14, 1818, Franklin assumed command of the hired brig, *Trent*, in which he accompanied Capt. D. Buchanan, of the *Dorothea*, on a perilous voyage of discovery to the neighborhood of Spitzbergen. In April, next year, Franklin was invested with the command of an expedition to proceed overland from Hudson's Bay, to ascertain the actual position of the Copper-mine River, and the exact trending of the shores of the Polar Seas to the eastward of that river.

This fearful undertaking endured until the Summer of 1822, through a journey of 5,550 miles: its perils and adventures, Captain Franklin, (whose Commander's and Post Commissions bear date respectively 1821 and 1822,) has ably described in his "Narrative" of the journey. In 1825 he left England to co-operate with Captains Beechy and Barry, in ascertaining, from opposite quarters, the existence of a North-west passage. The results of this mission, which terminated in lat. 70 24, N., long. 149 39 W., will also be found in Capt. Franklin's narrative, 1825–27. On his return to England, in Sept. 1827, he was presented by the Geographical Society at Paris, with a gold medal, valued at 1200 francs, for having made the most important acquisition to geographical knowledge during the preceding year.

In 1829, at home, he received the honor of knighthood; besides the Oxford degree of D. C. L. Sir John Franklin married, first, in 1823, the youngest daughter of William Porden, Esq., architect; and secondly, in 1828, the daughter of John Griffin, Esq., of Bedford Place. From 1830 until 1834, he commanded the *Rainbow*, 28, on the Mediterranean station; and for his exertions in connection with the troubles in Greece, he was presented with the order of the Redeemer of Greece. In 1836, Sir John Franklin was created a K.C.H.; and was afterwards, for some time, Lieut.-Governor of Van Dieman's Land. In 1845, Sir John Franklin was appointed to the command of another expedition to the North—the *Erebus*, (Capt Franklin,) and the *Terror*, (Capt. Crozier,)—on a fresh attempt to explore a North-west passage through Lancaster Sound and Behring's Strait. The ships left Greenhithe, May 19, 1845. Little intelligence has been received of this expedition since the day of its sailing.

At the close of 1847, Government resolved to send out three expeditions in search of Franklin and his party, and numbering 140 souls. The first of these expeditions, H. M. S. *Plover*, sailed in Jan 1848: the second expedition, the *Enterprise* and *Investigator*, was placed under the command of Captain Sir James Ross, and sailed in May, 1848; the third expedition (overland) under Sir John Richardson, having left Liverpool about two months previously. In the Spring of 1849, the *North Star* left with provisions for Ross's Expedition; and a reward of £20,000 was offered by Government to any land or sea expedition that might render efficient assistance to Sir John Franklin, his ships, or their crews, and contribute directly to extricate them from the ice. The past year was one of "hope deferred," as regards the subject of the Franklin Expedition.

In the autumn there dawned a sudden light; though "the time for hope was nearly gone by in all hearts save that of the noble-minded wife, who *would not* part with hope." A whaler brought a sealed cylinder; but it only contained information of Franklin's ships to June, 1845. Another whaler brought a story from the Esquimaux, that the ships of both Franklin and Ross's expeditions were seen beset by the ice in Prince Regents Inlet, as late as March, 1846. In November, Ross's Expedition returned, and formally negatived the circumstantial story. Almost simultaneously arrived Sir John Richardson; and since has returned the Plover. Neither of the three expeditions has brought any intelligence of the missing voyager, or his companions.

The public sympatgy has been touchingly expressed on the calamitous suspense; and prayers have been offered up in between sixty and seventy churches, by upward of 50,000 worshippers, for the preservation and safe return of the missing expedition. A reward of upward of one hundred guineas has been promised to any whaling ships which may bring information of the voyagers; and Lady Franklin has offered £2000 to induce whalers to make search in parts not within the scope of the Government expedition.

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AN Episcopal Clergyman of this city, a Graduate of Columbia College, and familiar with teaching, is desirous of devoting a few hours a day in a family, to give instructions in the Classics and Elements of the French and Mathematics. He will take the most unremitting pains to promote the improvement of his pupils, and can refer to all the Clergy and most of the influential Laity.
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II.

Uniform with the above (a new edition).

"Women of the New and Old Testament." A series of 18 exquisitely finished Engravings of Female Characters of the Old and New Testament, with Descriptions by various American Divines. Edited by W. B. Sprague, D.D. Price, im. mor. $7; antique mor. $10; do col'd Plates, $15; Papier Mache, $12; do col'd Plates, $15; mor. inlaid, with painting on plate glass, $15; col'd Plates, $20.

*** This is a superb gift book, and one of great intrinsic value.

III.

"The Pathways and Abiding Places of our Lord," illustrated in the Journal of a Tour through the Land of Promise; by the Rev. J. M. Wainwright, D.D., twenty Engravings on Steel. One volume quarto, tastefully bound, $4; gilt edges, $4; mor. ex. $7 50.

This work contains the narrative of a Tour through the Holy Land, with a special reference to all those places whose names have been rendered dear to the Christian by our Lord's connection with them, Bethlehem, Jerusalem, Nazareth, Bethany, and Mount of Olives, the Sea of Galilee, and many other places of like interest, have been fully and admirably described. Correct views, too, of many of the most prominent scenes in Palestine, from the pencil of Bartlett, engraved on steel in the highest style of art, have been introduced. These, with the minute explanations accompanying them, present to the readers of this volume as perfect a picture of the actual appearance of Palestine as can well be obtained without a personal visit. A volume which thus offers to take the reader upon a walk through the pathways and to visit the abiding places of our Lord, appears not unseasonably at a time when the whole Christian world is preparing to celebrate the Anniversary of His Nativity.

IV.

"The Queens of England," a series of Portraits of distinguished Female Sovereigns. Drawn and engraved by the most eminent artists, with Biographical and Historical Descriptions from Agnes Strickland.

One vol 8vo, elegantly bound in Turkey morocco, $10; do colored plates, $15; do with oval painting on plate glass in centre, $20.

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VI.

"Evenings at Donaldson Manor; or, The Christmas Guest. By Maria J M'Intosh, Author of "Two Lives," &c., illustrated with ten steel engravings, 8vo, gilt edge, $3; morocco, $4.

"'Evenings at Donaldson Manor,' is a series of pleasing stories, written with the vivacity, conversational tact, and high moral tone for which the productions of the author have attained at flatteriud distinction in the fictitious literature of this country. * * A great variety of incident and character is represented in the tales which we are sure will be read with delight around many a warm fireside before the winter is over. The engraving with which the volume is illustrated, are of the highest order, and with its elegant typography and superb binding, make it a gift book every way worthy of acceptance by the refined and fastidious taste."—*Tribune*.

VII.

"Sacred Scenes;" or, Passages in the Life of our Saviour; by various eminent writers, illustrated with 16 steel engravings. One volume 12mo, cloth, gilt edges, 1 dollar 75 cents.

This volume will come within the means of all who wish to make a present of genuine value, without too high a cost. The engravings portray many of the most striking scenes of the sacred narrative with fidelity and effect.

D. A. & Co. have also just published the following attractive new juvenile works:

"Midsummer Fays;" or, The Holidays at Woodleigh by Susan Pindar, author of "Fireside Fairies," finely illustrated, 16mo, cloth, 75 cents; illumuated cover, 87½cts.

"'Midsummer Fays' is a delightful collection of stories for young people, embellished with numerous elegant wood engravings. It is highly imaginative, tasteful in expression, and abounding in fascinations for the youthful mind, and indeed for all that have not outgrown the 'dreams of their youth.'"

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A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.
References of the highest character can be given.
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Nov. 16—t

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FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

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April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.
HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers	6		
Public Officers	6		25
Agents	3		59
	59	Total	86
Whole number of Policies issued			6352

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing
EDMUND B. TUTTLE, Principal.
REFERENCES.
Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commnces on the 1st. of September, and closes the ast of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.
Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.
REFERENCES.
Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.
(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock one hundred thousand dollars, and all the reserved fund o the Joint Stock insurance is pledged for the payment o losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

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W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

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Morris Franklin, John S. Bussing,
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MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	-124,416 44	—186,973 12
Nett accumulated fund,			$1,082 618 09

ASSETS.

Cash on hand,	$ 6,941 34
Bonds and mortgages,	375,889 45
Real estate,	16,968 11
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47
Loans on scrip,	6,015 01
Paid at agencies, and in course of transmission,	12,760 70
	—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.
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THE CHURCHMAN,
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It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

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